Our Cover

Is an artist's conception of the growth of the church. It is from a painting by H. H. Warner, and is reproduced here through the courtesy of *The Christian Herald*. It is peculiarly appropriate to this Church Erection Number which deals largely with church architecture.

Reduced Rates to Washington Conventions

The Railroad Passenger Associations in the United States and Canada have granted reduced rates to the International Convention of Disciples of Christ and to the World Convention of Churches of Christ, meeting in Washington, D. C., October 14-23, 1930. The following reductions have been made:

For short limit ticket—fare and one-half for the round trip.

For thirty day limit ticket—fare and three-fifths for the round trip.

Both reduced fares are granted on the round trip identification certificate plan.

The selling dates for the fare and one-half tickets will be October 11-14, and October 17-19, with final return limit October 29, except as follows:

Oklahoma, Texas, Colorado (except Julesburg), and Alberta, Canada—selling dates October 10-13, and October 16-18, final return limit, October 30.

Montana, Southern Idaho, Arizona, British Columbia, Nevada, Northern Idaho, Oregon (except via California), Washington—selling dates October 9-12, and October 15-17, with final return limit November 5, except that the final return limit on tickets purchased on Montana, and Southern Idaho will be October 31.

California—October 8-11, and October 14-16, final return limit November 5.

Oregon (via California), October 7-11, and October 13-15, final return limit November 5.

Selling dates for the fare and three-fifths tickets will be the same as above but the final return limit will be thirty days in addition to date of sale. While the basis of one and three-fifths fare is slightly higher than the one and one-half fare basis, undoubtedly many delegates will desire to avail themselves of the opportunity of obtaining the much longer limit of thirty days by paying the slight difference in fare. To obtain either reduced rate an identification certificate must be obtained from the undersigned and presented to ticket agent at which time purchaser should indicate to ticket agent which ticket is desired—namely, whether ticket at one and one-half fare with short limit, or ticket at one and three-fifths fare with limit of thirty days from date of sale. Necessary identification certificates will be sent by the undersigned upon receipt of request for same, accompanied by self-addressed stamped envelope. *Delegates must have the certificate to secure the reduced rates.*—H. B. Holloway, Transportation Secretary, International and World Conventions, Missions Bldg., Indianapolis, Ind.

WORLD CALL

International Magazine for Disciples of Christ

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The Record of Church Erection

From the Beginning

Total amount in funds October 1, 1888		$ 10,662.00
Total amount in funds June 30, 1930		$ 2,766,943.14
Total amount returned on loans from beginning	$5,017,113.87	
Total amount of interest received from beginning	$1,749,492.53	
Total amount received on loans and interest		$ 6,766,606.40
Number of loans made to help build churches		2,692
Total amount of money loaned from beginning		$ 7,779,137.00
Estimated value of properties created by aid of loans		$23,337,411.00
Number of loans that have been paid in full		2,251
Number of loans outstanding		441

For the Past Year

July 1, 1929—June 30, 1930

Amount in funds of Board of Church Extension and Department of Church Erection July 1, 1929		$ 2,677,793.85
Amount in these funds June 30, 1930		$ 2,766,943.14
Increase for the year		$ 89,149.29
Amount returned on principal	$292,978.56	
Amount paid on interest	$124,640.81	
Total received on principal and interest		$ 417,619.37
Average principal and interest collections per month		$ 34,801.61
Number of churches paying off loans in full		46
Number of churches receiving loans		32
Amount of loans closed		$ 401,300.00
Average loan		$ 12,540.00
Value of properties created (Estimated)		$ 1,203,900 00
Number of churches promised loans including three formerly promised but not closed		30
Amount of loans promised but not closed		269,950.00
Estimated value of properties in prospect through these loans		$ 809,850.00

WORLD CALL

Ready for the summer splash

VOLUME XII AUGUST, 1930 NUMBER 8

Sermons in Stones

AMERICA is just now emerging—and not entirely voluntarily—from one of the most hysterical building eras the world has ever known. And it is not unsafe to prophecy that as soon as the oil of confidence has calmed the ruffled waters of our economic life, we will plunge again into another frenzy of piling stone on stone, brick on brick. Not altogether unhappy have been the results of this onslaught. It has injected much into American life that is pleasant. Convenience and comfort have come hand in hand with efficiency and order, and beauty and grace of line have emerged on our national consciousness as the enduring strength of classic architecture has reared itself before our eyes and dominated our cities' skylines. In both quality and quantity the country has become building-conscious.

Swept along on the tide, the church has played a conspicuous part in this building drama. Its million dollar combination office buildings and "church" scrape the sky in a dozen cities, and in every village and hamlet restless congregations are conscious of the shortcomings of their church buildings. Indeed, the erection of churches has continued even when other construction has been retarded. The United States Department of Commerce figures reveal that during the first four months of 1930, construction contracts awarded for the building of churches and memorial structures increased 21 per cent—and this during a period in which awards for residential construction decreased 49 per cent, awards for industrial buildings decreased 24 per cent, and for commercial buildings 14 per cent.

Yet we cannot commemorate anything by piled stones. God must be within the walls we erect in his name; he must there take up his abode and have his presence felt or they are but show places to flaunt our wealth and satisfy our pride.

Indeed, there is real danger that in the struggle to build "more stately mansions," congregations confuse the building itself with the church, and think of the completed structure as an end rather than as a means. It is easy to mistake a house of Gothic architecture for a home for the soul, and we need to remind ourselves that in building magnificent churches we are doing more than merely laying brick on brick and stone on stone.

BRICK and stone, cement and steel have finite limitations. They are as necessary in the erection of a church building as bread is to sustaining existence, yet alone they provide only the husk of its life. A house is not a home until love comes in; and a church is not the bride of Christ until his matchless spirit permeates its arched cloisters and saturates its stones. Then, and only then, does it become the visible expression of God's presence in the lives of his people. For the beauty and costliness of church buildings will not bring righteousness on earth and a modern religious education plant may do everything but create character.

It is, after all, in the souls of men that we must build more stately mansions—more love, more compassion, more tenderness, more eagerness to serve. These are the stones which are the foundations of our churches. Building upon them and with them we will rear to the sky structures which time cannot destroy, glorious, stately mansions which will live and sing from age to age when the most costly domes and highest spires are crumbled to dust.

Again—The Cover Contest!

THE enthusiasm which greeted the cover contest conducted by WORLD CALL last year has prompted us to repeat the offer this year. The November number, the theme of which is religious education, will again be the issue to carry the winning cover.

A study of the covers used in past years on the November issue will convey the manner in which we have endeavored to present the manifold interpretations of the theme of religious education. This year we are again inviting all artists, amateurs or professionals, in or out of the brotherhood, who may be interested to send us their interpretations of this great theme. All submitted work will be judged by a committee of three qualified persons on (1) application of the theme, (2) artistic merits, and (3) originality. An award of $25 will be given the winner and recognition made in connection with the use of the cover on the November number.

The following rules govern the contest:

All submitted work must be original.
It must be on cardboard stock.
It must be 12 inches deep by 9 inches wide.
It must be in two colors.

It must have worked into it the title of the magazine—WORLD CALL, the date—November, 1930, and the price—15 cents.

It must illustrate some phase of or interpret the meaning of Religious Education.

It must be in the WORLD CALL Office, Missions Building, Indianapolis, Indiana, not later than September 29, 1930. The judges reserve the right to withhold the award if no submitted work is found acceptable.

Mr. McCormick Responds to the Pull of the Pastorate

THE news that H. B. McCormick has resigned as a secretary of the United Christian Missionary Society and head of its promotional division to accept the pastorate of the Lakewood Christian Church in Cleveland, Ohio, has doubtless come as a surprise to many friends. But to those who have known Mr. McCormick intimately through the years, and have realized the pull of the pastorate at his heartstrings and his compassion for the work of the active ministry, his decision to accept the challenging task the Lakewood Church presents is not altogether unexpected.

Mr. McCormick was called to the work of the society both because of his ability as a leader and likewise because of his deep missionary interest. He and Mrs. McCormick were volunteers for foreign service during their college days and although they were not able to get to the field they have always been stirred deeply by the missionary motive. They go to the Lakewood Church with this same longing for world service, as Mr. McCormick feels very keenly the opportunity for missionary leadership in the pastorate at this point in our development.

His work as head of the promotional department has been contemporaneous with the development of the society itself, for he has served seven years out of the ten years of its history. He has proven an able leader, a sincere Christian gentleman, a true comrade in the work, a fine teamworker and an inveterate toiler. He has given himself to the task of missionary finance during the most difficult period ever faced by missionary organizations of all communions. Although there have been trends away from missionary giving, very few if any missionary organizations in America have maintained greater steadiness in income than the United Christian Missionary Society has through this period. This in itself is an eloquent tribute to the leadership of Mr. McCormick, and as he leaves for other tasks, the prayers and best wishes of a grateful brotherhood follow him.

What Midnight, June 30, Revealed

AT MIDNIGHT, June 30, the fiscal year of our national boards was technically closed. In order to receive mail from distant points, the books were kept open a few days longer but to all intents and purposes a new year for our world-wide work dawned with the rising sun on July 1.

There are two striking facts disclosed in the treasurer's report for the year of the United Christian Missionary Society (see page 47) which should guide our leaders as they make plans for the future. They are as plain as if they were printed in bold faced type and are eloquent of several fundamental principles.

The first is found in the report of the women's missionary societies for the year. In this period of depression, when reports from other sources are showing losses, this group had the largest financial year in its history, exceeding the peak year of 1927 by $2,500. The women gained over the preceding year $5,000 and over the month of June, 1929, they gained $16,000.

Why was this? The explanation is simple. Years of sound and consistent education in missions is bearing fruit. The women of our churches are well organized, informed, determined and missionary-minded.

The second striking fact is found in the column in the treasurer's report devoted to "foreign field receipts." From the fields in which we are at work around the world there was received $328,867, quite a sizable dividend on our investment. This amount is not all available for general work as it includes, besides freewill gifts, the tuitions, hospital fees and incidental receipts which contribute through one channel or another toward helping the institutions close at hand to eventually become self-supporting. The total amount, however, is an increase of $16,000

over the previous year and is only slightly less than the total amount given by our churches at home, as such, *for all the work carried on by the United Society.* It is well to bear in mind, too, that this amount was given in lands where poverty is abject. In addition, in China, one of our largest fields, there had been the terrible combination of war and famine for the whole year, and in India, our other "largest" field, both revolutionary conditions and famine have been rampant.

Again we ask, Why? There is only one explanation. The Christians on the fields gave more because they are close to the task and realize its primacy no matter what is happening.

If the past year had accomplished nothing else, it has been invaluable in the lesson it has taught that education in and compassion for the missionary enterprise are abiding principles in our great task. They must be inculcated into our churches as a whole. Missionary budgets, every-member canvasses and promotional effort, necessary as they are, will not alone maintain missionary interest. We must have a stronger missionary morale in our churches.

Our country has been through a period of financial strain that has left its mark in practically every sphere. The serious industrial condition through which we are now passing has undoubtedly affected the general financial strength of our churches. Yet it is glaringly revealed in the treasurer's report this year that if the church believed in the missionary enterprise as our missionary women do, and if it were as aware and sensitive to the needs as are those who are close to the task, no general economic disturbance at home would be allowed to diminish the giving.

The Kellogg Pact Makes Itself Felt

IT IS significant that the decision of the United States Circuit Court of Appeals in the MacIntosh-Bland case (see page 22) is probably the first to take judicial notice of the existence of the Kellogg Pact. The court upheld Professor MacIntosh's contention that war must justify itself to the individual conscience before he can be compelled to take part in it by declaring that the Kellogg Pact recognizes the distinction between a morally justified and an unjustified war. The reference to the Kellogg Pact by this court of superior jurisdiction indicates that this document is gradually working its way into the thinking of the world as a valid act of international law.

Our Colleges Plan for Their Support

THIRTY-FIVE executives and promotional representatives of the educational institutions of the Disciples of Christ met at the Spink-Arms Hotel in Indianapolis, July 7, 8, 9, in the second annual promotional conference held under the auspices of the department of promotion of the Board of Education. Dr. H. H. Harmon, secretary of the department, presided over the sessions. The plan of organization for the college departments of promotion, the justification of the claim of the colleges to support by the church membership, student and financial objectives, and promotional methods were topics of interest. The new financial plan, whereby both colleges and the Board of Education are to make their appeal for support directly to the churches, was thoroughly discussed and methods of cooperation were adopted. It is significant of a new day for our financial ills when the doctors hold a consultation and agree on both diagnosis and treatment.

A Hundred Thousand to Get Eight Million

WITH the first two steps of the Pension Program, the enrollment of ministers and churches, so far completed that the rest will come inevitably during the final period of the work, all attention of the entire Pension organization is being focused on preparations for raising the Prior Service Credit Fund of $8,000,000 November 9 to 16 inclusive. (See back cover of this issue.)

Every member of every church must be given a chance to contribute. To accomplish this, simultaneously in eight days will require 100,000 men and women, carefully selected, fully informed and deeply consecrated to this greatest undertaking of our history. Going two and two each team will have to make only fifteen calls, since our million and a half members are found in half that many homes.

Material Available Through Board of Temperance and Social Welfare

THE following material is available for churches, church schools, young people's societies, women's societies, adult classes and other groups in the churches. Address the Board of Temperance and Social Welfare, 412 Chamber of Commerce Building, Indianapolis, Indiana.

TEMPERANCE:
- Temperance Program for the Church School (free)
- The Economic Aspects of Prohibition (free)
- Handbook on Prohibition (10 cents)
- The First Decade of National Prohibition (free)

THE RACE PROBLEM:
- Christianity and the Race Problem (Oldham) (10 cents)

SOCIAL JUSTICE:
- Religion and Society Justice (Eddy) (15 cents)
- Danger Zones of the Social Order (Eddy O. Page) (15 cents)
- The Old Savage in the New Civilization (Fosdick) (25 cents)
- Why Not Try Christianity? (Batten) (10 cents)

WORLD PEACE:
- The Monroe Doctrine and World Peace (Page) (10 cents)
- International Relations in the Light of the Religion of Jesus (Page) (10 cents)
- The Abolition of War (Eddy and Page) (15 cents)
- The Words of Jesus Often Quoted For and Against War (free)
- The Message of the Second Study Conference of the Church and World Peace (5 cents)

Why
A Bureau of Church Architecture

By JOHN H. BOOTH

Head of Department of Church Erection, United Christian Missionary Society

ONE of the gravest problems faced by those responsible for loaning church erection funds to assist our churches to build, has been that of architecture. From the beginning of its work over forty years ago, the Board of Church Extension employed an attorney to pass upon deeds, abstracts and all mortgage papers. Many years ago it began to be apparent that there was as much need for the technical advice of an architect in safeguarding the funds as there was for the legal advice of an attorney. Churches are honest. Not one in a thousand would take advantage of a flaw in a title or a mortgage paper, in case they should be overlooked by the Board, to get out of paying back its loan. On the other hand, a bad architectural mistake made in a building is there forever to discourage and make unhappy the congregation using it and also to handicap the work.

Well-constructed and attractive buildings are good security, while poorly constructed and unattractive buildings are not. The same is true of church buildings. The House of God, whether it costs much or little, should be well built, attractive, churchly in appearance, and so arranged within as to meet adequately the requirements of worship, the observance of the ordinances of baptism and the Lord's Supper in a manner befitting their importance, and furthermore it should meet in every way the social needs of the congregation and especially be adequate for a modern program of religious instruction. Not one building committee in ten, unaided, knows how to go about planning such a building. In their dilemma and inexperience, the members of a building committee usually turn to a local commercial architect. He works out something and gives it to them. Or sometimes a building committee—usually some strong personality on the committee, the preacher or a building contractor—thinks he knows exactly what is needed, and proceeds to draw plans for the building on a piece of wrapping paper borrowed from his butcher. We have had many such "church building plans," drawn on just such pieces of paper, sent to this office. When the average commercial architect meets with such a strong-minded person or committee, he, wanting the business, simply draws the plans and gives the committee what it wants, or rather what it thinks it wants.

The brotherhood's money has been loaned in hundreds of cases to build such buildings and when they are finished, they are neither things of beauty nor of service. The loans on such buildings are hard to collect and are always very slow in being paid back, thus hindering the work of Church Erection. The reason for this is that when such buildings are completed, the congregations and the communities are so disappointed in them that they have little enthusiasm in sacrificing to pay for them. The fact is, the secretaries of the church erection department, in visiting such churches and attempting to get the loans returned, have had to hear the department criticised many times for allowing the local church to erect such a building. Many times the writer has had to listen to remarks like this: "Why did you let us erect such a building? When we get it paid for we will have nothing to be proud of." He has also heard this statement many times: "If it were not for the moral obligations we have to your department, we would tell you to take the property."

JOHN E. POUNDS, now of sainted memory, in speaking on the work of Church Extension before the Kansas City International Convention, said in part: "If erecting a church building be an act of worship, the architecture will just naturally become less slangy and vulgar. One often hears it said that the meeting house, itself, is not sacred but profane. This is true of many of them, at least, for they certainly inspire those who look at them with a desire to swear. An ugly and inappropriate church building is a sin, not only against good taste and reverence and a spirit of worship, but it is a sin against the consecrated money of God's people, for architectural blasphemy costs money. I wish to suggest that the Church Extension Board be authorized to employ an architect of recognized ability whose services and advice can be given to the churches for the salvation of their souls."

With the growth of the work of Church Erection, the need for a bureau of architecture became imperative. The general sentiment, also, throughout the brotherhood grew in favor of it until, at the convention at Winona Lake, Indiana, 1922, action was taken instructing the United Christian Missionary Society to establish a Bureau of Architecture and to employ an advisory architect to work in conjunction with and under the direction of the department of church

erection and the department of religious education. About a year ago, the Bureau was placed under the department of church erection solely.

It is not the purpose of the Bureau to supplant the local architect. On the other hand, the church is always urged to employ a most capable architect; if requested by the building committee the advisory architect helps select the architect and works with him in an advisory capacity until the building is ready for dedication. It is not primarily the question whether such architect be local or from a distant city, but rather, has he the ability to carry through to a successful conclusion the project which requires not only careful designing and the ability to soundly construct, but to also produce an interior suitable for an orderly ministry of worship. Well-planned buildings cost less and produce more.

The department of church erection has never asked and does not now ask of churches seeking loans that they accept the plans of the Bureau. The department does require that all churches seeking loans to aid in erecting new buildings submit their plans for inspection and suggestions. If, after the church has received the Bureau's suggestions, it does not care to follow them, it is at liberty to follow its own desires. Most of the churches have accepted the Bureau's advice and counsel and have greatly benefited therefrom. However, a few churches have chosen not to follow such advice but this decision on their part has in no way influenced the department of church erection, or the Executive Committee of the United Society, which finally passes upon all loans, from granting aid to such churches. The feeling has been that the Bureau, in its service to individual churches, should be strictly advisory and to the brotherhood's building conscience, educational.

Our brotherhood is now in a great building—or rather a re-building period. The kind of buildings our churches are now erecting and will erect in the next generation will do more than almost any other one phase of our brotherhood's life—not even excepting the ministry—in determining and fixing in a permanent fashion the place our churches will take in the life of cities and communities of this country. There is no greater service which the United Society can render to our churches at this time than to give them expert architectural advice.

A Beatitude of the Church Beautiful

By William L. Stidger

Blessed is the Church!
For it shall be called the Haven of Hope
Which opens wide its doors and offers shelter to all;
Whose stones are s y m b o l s of its Strength and Beauty;
Whose arches are symbols of its everlasting Span of Service;
Whose altars are symbols of its Fires of Faith;

Blessed is the Church.
For it is the secret place of Life's spiritual treasures;
For it is the Confessional for Life's Trouble;
It is the shrine of little Children, Youth, old Age
Who have sung for untold years "I was glad when they said unto me:
'Come let us go up unto the House of the Lord!' "

Blessed is the Changeless Church,
For its memories are Rich and Beautiful;
Memories of Baptisms, Weddings; Friendships with man and God!

Modern Trends in Church Architecture

"Remembering the Past, We Build for the Future"

By A. F. WICKES

Advisory architect, department of church erection, United Christian Missionary Society

IN SPITE of threats, repressions and persecutions of the Christians following Pentecost, their growth and rise in influence is one of the astounding facts of human history. The rapidity with which Christianity spread to remote parts of the civilized world is no less remarkable. The number of Christian communities established by the Apostle Paul in his missionary journeys might lead one to suspect the discovery of the ruins of many early Christian churches. Yet with persecution on all sides, the early Christians were forced to meet secretly in private rooms, the Upper Room being an example, in deserted temples, in caves and even in the catacombs. When, in A.D. 313, Constantine issued his celebrated decree at Milan, giving Christians equal rights with other religions, one can imagine the immediate demand for places of worship by these groups of Christians, now permitted to worship openly. Some sought to convert Roman temples into churches. Others found many of the Roman basilicas, the old halls of justice, more suited to their purpose. Other groups sought to erect new buildings that could be consecrated to the worship of God. In A.D. 323 Constantine embraced the Christian religion and took a keen interest in church building, many structures being erected as a result of his influence.

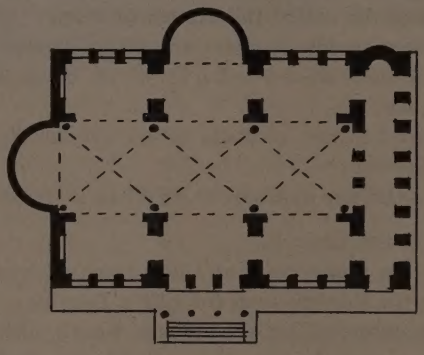
6th CEN. CHURCH
50'x 98'

One might think that these Christians, starting out with freedom to express their ideas of worship, would evolve something entirely different in architectural character from the former places of worship. But it seems to be the habit of the human being in its subsequent development to but modify the art it has inherited or to adapt the art of the past to express the outlook of the present. Thus in architecture one style is generally evolved from the preceding by a series of gradual changes.

Understanding this it seems but natural that the early Christians, therefore, as Roman craftsmen, would continue old Roman traditions. They chose as models for new buildings the old Roman basilicas, which were oblong halls, divided into three or five parallel spaces by rows of columns, the center space being much wider than the others, one end of the central space terminating in a semi-circular apse, which was the seat of a secular tribunal. To give some idea of the noble size and proportions of some of the noted old Roman basilicas, the one erected A.D. 312 by Constantine in Rome was 265 feet long, the central nave 83 feet wide, crowned by an immense masonry vault at a height of 120 feet. The early Christian churches were built along similar lines but on a much more modest scale and were covered with timber roofs. The semi-circular apse was enlarged to greater architectural prominence because this space was now called upon to serve as a sanctuary for the celebration of the Lord's Supper.

The early Christians also built other types such as the cruciform for tombs and circular and octagonal types for baptistries, all inspired and modeled after the Roman temples which they knew so well.

Such is a partial record of the building activities of our early forefathers in the faith as may be gleaned from many sources.*



BASILICA OF CONSTANTINE
A.D. 312

Present-Day Church Architecture

The story of church building in the United States up to fifteen years ago is disappointing indeed. Denominational competition was rampant and increased the complexity of the situation. Tastes ranged from the little Puritan meeting house with its barren whitewashed interior to awkward buildings containing strange mechanicalized arrangements of moving walls, roving pulpits and trapdoor baptistries, with a good measure of feebly designed structures of institutional character added. It was apparent in many com-

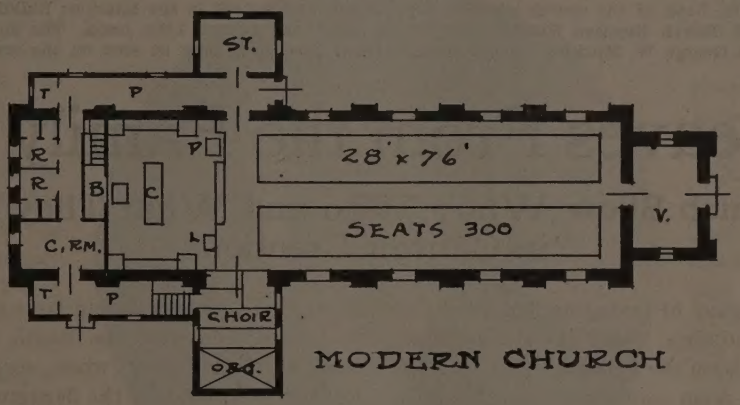
The House of God—Short.
History of Architecture—Fletcher.
Byzantine Architecture—Browne.

munions that the expression of congregational autonomy was highly desirable. It was evident that the church building committee felt under no obligation to the community or to any authority.

Not so today. The temperament is changing. Ideals are being shared and there is a common hope that the church may find a common ground of utterance in its architecture as well as in its message.

Leaders of church architecture in our nation today are trying to use as much common sense as did the early Christians when freedom to worship openly came to them. We, too, would go back to fundamentals and reason out our own problems, not to produce something original but to realize the soundness of our position.

Not that adventure into unknown realms is to be condemned, but to ignore tradition is to leave behind a map one can find useful in getting about with the greatest success. By it one can trace man's efforts back to vital fundamentals and from thence start anew.



MODERN CHURCH

Three essential things a building must do: (1) Enclose a space. (2) Serve as a covering. (3) Contain openings for passage of people, light and air. It should also: (4) Clearly express the purpose for which it is; all its parts coordinated to this end.

Simplicity in planning is more acceptable than strained effort and elaboration. Humility is more convincing than superficial decoration. Sound, honest construction is never unworthy nor offensive to the eye. Restraint and simple dignity are acceptable to all.

If we are willing to accept the law of simplicity as a theme in planning our places of worship, we will find the selection of the oblong which the early church used as a basic pattern in planning, logically superior to the square or circle, for the following reasons:

(1) Directness of plan.

It suggests organic structure, having beginning and ending.

(2) Economic construction and low maintenance.

The short roof span is direct economy. Simple roof lines insure dry and unstained interiors, a rare condition.

(3) Increased seating capacity over square or circle.

In the two latter patterns where more expensive, curved pews are required, an allowance of ten square feet per person is required.

In the oblong pattern, two or three times as long as wide, only 7 square feet per person are required. Greater ease in handling the congregation.

(4) Good acoustics.

An oblong room with a pitched roof is the best for good acoustics. A room two and three times as long as wide,when width does not exceed 30 or 35 feet, proves most excellent for the normal voice. As the room becomes shorter and wider, acoustics tend to become faulty and cost of construction is increased.

(5) Orderly arrangement.

The plan is simple. You enter one end and give attention to objects at the opposite end. The center aisle leads your eye to the opposite end. The pews are straight. Ushering is simple. Each one entering senses good order.

(6) Logical setting for worship.

Please note the drawing of the modern church. This is a diagram of arrangement for worship. It shows the important and prominent setting we would give to Communion, which we consider the heart of our morning worship. Beyond is baptism, a symbol of the burial and resurrection. Both ordinances are in view of all. To the right is the reading desk from which point the minister conducts the preliminary parts of the worship service and from which the Scripture lesson is read. To the left is the pulpit, dedicated to the preaching of the Gospel. The pulpit is brought forward and raised slightly so that the speaker occupies a dominant position. The pulpit and reading desk in these positions do not obscure the view of the communion table, nor do these two and the communion table obscure the witnessing of baptism. While the communion occupies the most prominent position, it is not accomplished by lowering the value of the sermon. Indeed the message is enhanced by this setting. It is obvious that such an arrangement is planned from the viewpoint of the worshipper.

(7) Unified attention and climax.

In this orderly room all distractions are removed. Only objects worthy of your attention are before you. In every worship room there should be an overwhelming sense of unity. We must also recognize the law of climax. There is a necessity that some object in the building be more interesting or commanding than other objects. The eye, as it wanders about the interior, would grow weary if there were no single, important feature on which it could rest. Finding such an object, as we have it here, the mind is composed and the spirit of worship comes over one.

(8) Worshipful in character.

A normal conclusion. Satisfying to the worshipper, because it is a place of individual prayer. The individual, as he prays in this place of prayer, is led to feel the inspiration of the family, his kinship with the whole church of God. The evangelical idea of fellowship with man and communion with God is awakened.

John H. Booth, head of the church erection department, at his desk in the Missions Building, looking over the first Church Erection Number of "World Call," the August, 1919, issue. The picture of the late George W. Muckley, for 35 years head of this work, may be seen on the wall

More Leaves From the Family Album

Which Show Who's Who and What They Do in Church Erection

THE peace and quiet of Irvington had settled on the Missions Building. Only the steady drone of typewriters from the general office, snatches of voices floating out from conference rooms and an occasional telephone bell somewhere in the building broke the stillness of the summer afternoon. A visitor, wandering through the halls, had reached the third floor. Suddenly a booming voice rent the quiet air. "Was someone hurt?" anxiously inquired the visitor. "Why, no," a worker smiled, "it's only Mr. Booth giving some dictation."

Yet John H. Booth, the genial head of the church erection department of the United Christian Missionary Society, is known for more than his loud speaking. For nearly twenty years he has gone up and down the land proclaiming with that booming voice the wonders of erecting church buildings from the brotherhood's loaning fund. His name has become a synonym for the work, as is the name of George W. Muckley by whom he worked side by side and later succeeded. A happy, wholesome comrade, Mr. Booth typifies the admonition to "take your work seriously but yourself lightly." As head of the department and a secretary in the United Society, his duties are chiefly promotional. He cares for the preliminary correspondence with churches applying for loans, making the necessary investigations as to the value of their property and their needs, and attends to other features in connection with setting the machinery in motion for the granting of loans.

In the reception room and outer office of the church erection department one meets Mrs. Mildred Holloway Barnard, the secretarial assistant in the department

But other personalities loom large in the picture of the church erection office. After the initial steps have been taken by Mr. Booth and the contact established by the church, the real work begins. Into the office of M. H. Gray, secretary and treasurer and his assistant, Mrs. Johelen Pittenger, goes the tedious and exacting business of examining abstracts, passing on deeds and titles, and in fact all of the legal and technical details of closing

property loans. To their lot also falls the care of the correspondence after the loans are promised and the details incident to the collecting of the money loaned.

If the church to be aided by a loan desires advice on its building plans, the Bureau of Church Architecture is called into the picture and A. F. Wickes, our architect, studies the local situation, the site of the church building to be erected, and, if requested, submits sketches and advises with the local architect to whom the contract is let.

No small part of the work involved in granting loans to churches is the collection of the money when it is due. Every church granted a loan has a specified time in which to return the amount in full, a part of the total sum to be paid back periodically. Because of local situations it is sometimes difficult for churches to meet their payments promptly, and, when this is the case, the result is a handicap to the whole program. So to the task of looking after such churches, giving them every possible encouragement and help in meeting their payments, is assigned A. Reid Liverett, a secretary of the United Society who also does general promotional work for the society, and Mr. and Mrs. Roy L. Brown who are constantly in the field, spending a week or more at one place if necessary, assisting churches in raising the money on their loans. On a large map in the office of Mr. Liverett all churches aided are located, their payment-standing being denoted by the color of the pin which locates them. At a glance this reveals the sweep of this work.

Thus it is that the wheels in the machinery of church erection go round. Oiled by good cheer and hard work, they are turning over and over in their steady outpouring of aid to struggling churches.

In the office of M. H. Gray, secretary-treasurer, and his assistant, Mrs. Johelen Pittenger, goes on the exacting business of closing loans

A corner of the Bureau of Architecture showing A. F. Wickes preparing a sketch requested by a church aided with a loan

A. R. Liverett beside the "big map with the colored pins" locating the churches aided with loans

Mr. and Mrs. Roy L. Brown ready to start out to visit some of the delinquent churches

The Collector's Job Is Not an Easy One!

Some Secrets of How It Is Done

By A. REID LIVERETT

Secretary in charge of collections, Department of Church Erection, United Christian Missionary Society

COLLECTING the loans as they come due is necessary, or the business of Church Erection would stop. To keep approximately three million dollars perpetually revolving is a greater task than most people realize. The purpose of Church Erection is to assist congregations in their building enterprises with a loan over a period of six years—the loan to be returned in five annual payments, beginning two years from the date the loan is closed. In order to have a complete turn-over for a three-million-dollar fund in six years, you will observe that half a million dollars per year, or over $40,000 per month, must be returned on loans, besides the interest.

What is the most successful method used by churches to collect and return the loans as the notes fall due? Any plan that will enlist the largest possible number of members to help is worthy of consideration. Dividing the church membership into groups of twelve to twenty, placing the individual groups under the leadership of a captain or collector, has enabled many churches to assemble cash to make a payment. It is well to have the groups evenly balanced in financial ability and expect them to raise a specified amount in a given time—say one hundred dollars for each group in one hundred days. People are accustomed to paying for the commodities of life on the installment plan and when it is necessary for the church to raise a payment on the debt, organize the groups carefully and it will be surprising the large amount of money that can be collected on the weekly installment basis, running over a one-hundred-day period. The "Group Plan" puts every member of the church on the committee, gets more people to work, creates more interest and therefore the church is able to do more and do it more easily.

The old method of financing a church loan with pledges over a five-year period and expecting a finance committee of three people to collect on these pledges, doesn't work. Often these pledges are taken in the midst of excitement or under pressure, members die or move away with pledges unpaid, some members pay promptly and others do not, and the result is confusion and disagreement. A church debt cannot be paid with pledges. It takes the cash.

When the time arrives to raise the amount of one note and the groups have been organized, there should be some good, strong announcements from the pastor and finance committee, without apology concerning the collecting campaign, and due publicity should be given over the period the campaign is to run. Give right of way and let the slogan be, "This one thing I do," until the drive is completed. The congregation can then turn its attention to other necessary phases of the local church life and problems for the next nine months, before time to raise another note. Some churches have difficulty in returning loans promptly when due because the matter is allowed to drag or move along in a haphazard manner.

A debt is a good thing for a local church and serves as a challenge up to a certain point but beyond that it becomes a burden.

For a Church Vestibule

By Stephen Tracy Livingston

God is our Friend. Come, let this be
Ritual enough for you and me;
There is no better thing to say
On Sunday or on a workday.

Tell me, does any book of prayer,
With all the pages that are there,
Though one recite them to the end,
Say more than this—God is our Friend?
So simple are these words and plain,
So fit to serve as a refrain,
In church, at home, and on the street,
Come, every one, repeat, repeat—
—God is our Friend.

The Miracle of the Ten Church Steeples

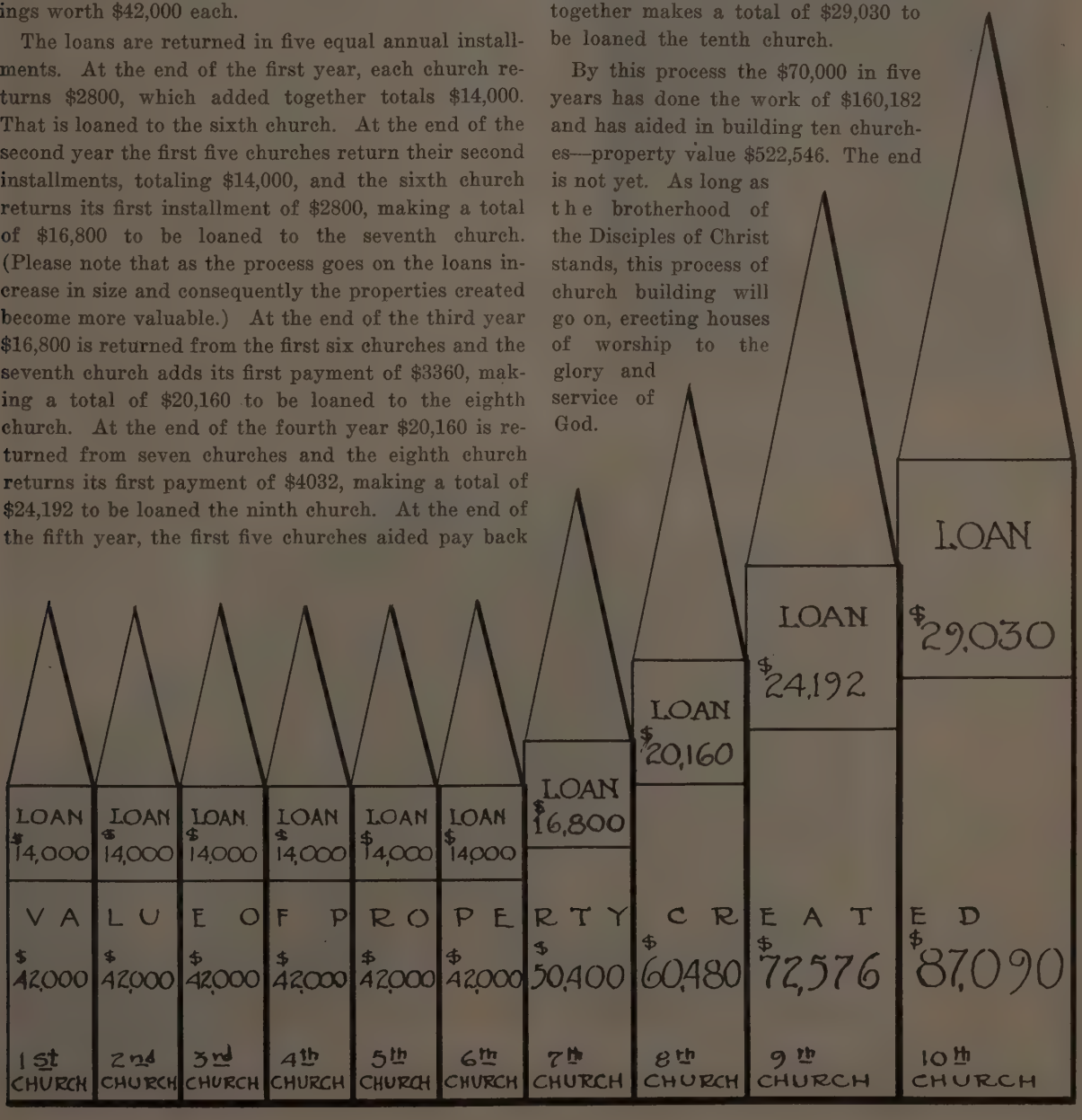
As Adapted by JOHN H. BOOTH

When the late George W. Muckley began to give his now famous "Ten Finger Exercise," the loans of the Board of Church Extension averaged only $500 each. This year the loans average about $14,000. Bringing the "Ten Finger Exercise" up-to-date and illustrating it on church steeples, Mr. Booth now works the following miracle.

TAKE $70,000 out of the funds of the church erection department of the United Christian Missionary Society and divide the amount into five average loans of $14,000 each. These five loans will assist five congregations to erect church buildings worth $42,000 each.

The loans are returned in five equal annual installments. At the end of the first year, each church returns $2800, which added together totals $14,000. That is loaned to the sixth church. At the end of the second year the first five churches return their second installments, totaling $14,000, and the sixth church returns its first installment of $2800, making a total of $16,800 to be loaned to the seventh church. (Please note that as the process goes on the loans increase in size and consequently the properties created become more valuable.) At the end of the third year $16,800 is returned from the first six churches and the seventh church adds its first payment of $3360, making a total of $20,160 to be loaned to the eighth church. At the end of the fourth year $20,160 is returned from seven churches and the eighth church returns its first payment of $4032, making a total of $24,192 to be loaned the ninth church. At the end of the fifth year, the first five churches aided pay back their last installments, totaling $14,000, the sixth church returns its fourth payment of $2800, the seventh church its third payment of $3360, the eighth church its second payment of $4032, and the ninth church its first payment of $4838—all of which added together makes a total of $29,030 to be loaned the tenth church.

By this process the $70,000 in five years has done the work of $160,182 and has aided in building ten churches—property value $522,546. The end is not yet. As long as the brotherhood of the Disciples of Christ stands, this process of church building will go on, erecting houses of worship to the glory and service of God.



Then and Now

Being a Survey of the Last Twenty Years in the Work of Church Erection

Then and—

Mr. and Mrs. John H. Booth and their two children, Mabel and Idelle, nineteen years ago at the time of Mr. Booth's coming to the Board of Church Extension

Then—George W. Muckley was living and heading the work of Church Erection.

Now—He enjoys the reward of the faithful and is held in sacred memory by a grateful brotherhood.

Then—John H. Booth was beginning his work as associate secretary.

Now—He is in his twentieth year, and, as head of the work, is carrying forward the task laid down by Mr. Muckley.

Then—The headquarters of the Board of Church Extension was in Kansas City, Missouri.

Now—The Board is a department of the United Christian Missionary Society with headquarters in Indianapolis.

Then—The funds totaled $829,362.12 (as of Sept. 30, 1910).

Now—The funds total $2,766,943.14 (as of June 30, 1930).

Then—1,376 loans had been made to aid churches to build.

Now—2,692 loans have been made to aid churches to build.

Then—The average amount of the loans was $1,190.

Now—The average amount of the loans is $12,540.

Then—The value of the average church property created by the aid of a loan was estimated at $3,600.

Now—The value of the average church property created by the aid of a loan is estimated at $40,000.

Then—The total worth of all church properties created by loans amounted to $4,904,000.

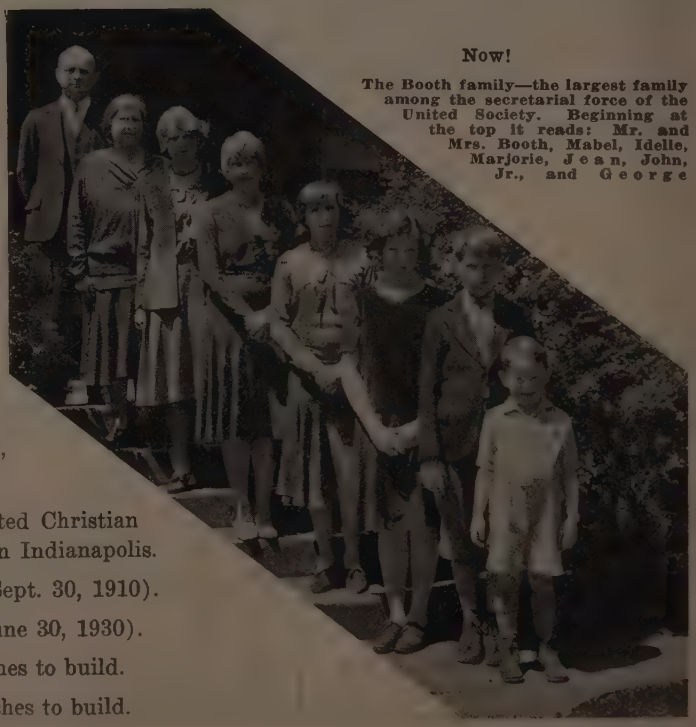
Now—That figure stands at the estimate of $23,000,000.

Then—The work had no Bureau of Church Architecture to aid churches in planning buildings.

Now—For nearly seven years the department has had a Bureau of Church Architecture with an advisory architect in charge, giving counsel and advice to all churches requesting same.

Then—A so-called "Akron plan" was followed—a square worship room with bowled floors, pulpit in one corner, main entrance in opposite corner, adjoining Sunday school rooms, often of equal size, separated with rolling doors to be opened on occasions, with balcony running all the way around.

Now—Two- and three-unit buildings are being constructed, beautiful of style and adjacently arranged to meet the needs of worship, social and recreational activities of congregations.



Now!

The Booth family—the largest family among the secretarial force of the United Society. Beginning at the top it reads: Mr. and Mrs. Booth, Mabel, Idelle, Marjorie, Jean, John, Jr., and George

Magnolia Builds to SERVE

By S. W. HUTTON

Built to serve, the new educational wing of the Magnolia Avenue Church combines beauty and strength in its architectural design

WHEN the Magnolia Avenue Christian Church in Fort Worth, Texas, moved from a downtown location to the center of the residence section on the south side, it marked the beginning of a new day in the history of the Disciples of Christ in that city. This happened twenty years ago. Times have changed within this score of years until a building adequate at that time does not begin to meet the growth of opportunities in a rapidly developing city of the southwest today. On February 9, 1930, a modern educational building, three and one-half stories high, beautiful to look upon and serviceable in numerous ways, was dedicated at a cost of $140,000.

The following paragraphs grew out of an interview with the enterprising pastor, J. Leslie Finnell. Some pointed questions were asked him by the writer.

What urged you to build this worthy educational plant? To this question came the brief, though meaningful reply, "We realized quite keenly that our old equipment, serving well the needs of yesterday, could no longer cope with the demands of a densely populated residence section of today. This need took hold of our hearts; we got busy; you see the result."

What ideals did you have in mind in erecting this plant? "The religious education of a community, a worthy program of instruction, worship, recreation and service. While building for service we did not overlook beauty in architectural design." Why should we build churches that look like barns when the holiness of beauty is ours for a slightly greater price? As you approach the corner of Magnolia and Alston this educational plant gives satisfaction to your sense of the aesthetic. Yes, you could point with pride to "our church school plant." The lines are beautiful.

The auditorium of the educational building is used for a wide variety of gatherings, its well-equipped stage and three adjacent kitchens making it adaptable for any form of entertainment

How do you propose to use this educational equipment? With a sparkle of victory in his eye the minister said, "Our educational plant was erected to serve the community. It is open seven days a week from seven A.M. to ten P.M. Any worthy community interest is welcome to use it. Besides our regular school activities on Sunday, the Boy Scout room, seventy by thirty feet in the attic, is a boy's room sure enough. The young people's room is a social center with volunteer chaperons in charge every evening until the closing hour at ten o'clock. Music clubs of the city are now asking for the use of the parlor and the auditorium of the educational building. A fully equipped stage with spotlights, dimmers, footlights and all other desirable equipment for the use of dramatic clubs is much in demand and is available for the payment of a small service charge to cover cost of operation. The three kitchens are avail-

able for class and department parties, banquets, luncheons and club service, making the church a real social center."

A single illustration will serve to show the spiritual returns of community service investment. A Baptist woman, living in the community and having a son attending Texas Christian University, wanted to give the boy a party. She did not have home accommodations so asked for the church parlor. Permission was granted. Through this contact the husband of this woman has been reached for regular attendance in the church school.

Whom did you consult in planning and constructing your plant? The answer to this question revealed the wise use of educational leadership maintained by the brotherhood for such an hour as this. "The advice of a consulting architect in the person of A. F. Wickes of the United Christian Missionary Society was sought. He met with our board in the initial stages of the building program, gave expert advice including the purchase of additional ground for frontage on another street to the west making our plant accessible from three streets and giving added prestige to the entire enterprise besides saving us thousands of dollars.

"With this strategic start our local architect, Earl T. Glasgow, a member of the congregation, and the

The beautifully furnished parlor is proving a social center for the community as well as the church life

contractor, R. C. Sweeney, also a member of the congregation, proceeded with their work in admirable fashion. The contract was let on the cost-plus basis with authority to let all subcontracts in the hands of a building committee of five men.

"Under the advice of Mr. Wickes the platoon system for Juniors and Intermediates on the second floor, and for the Seniors and Young People on the third floor was worked out resulting in a saving of between $30,000 and $40,000. By this plan one group uses the room for worship while the other meets in classes making the worship program come first with one group and last with the other."

Of course, a very pertinent question to ask at this point would be, How are you paying for this educational equipment? Keep in mind these figures, purchase of lot $12,000, building $115,000 and equipment $13,000, total $140,000. How can it be done? The "Governor Plan" is the key to the situation. The entire membership of the congregation is divided into forty-eight groups named for the states in the Union with a governor over each state. Each governor is instructed to see his approximately twenty citizens and to urge them to attend a quarterly meeting of the entire congregation, bringing a minimum of $5

This glimpse of the beginners' department gives an example of the well-lighted and well-equipped classrooms

each for the building fund. A free banquet is served, and the governors each report the amount of money from their respective states. Seven of these quarterly banquets have already been held averaging more than $5000 in cash for each gathering. Some give more than $5, others have not been able to give anything but they have been urged to come anyway. A total of $57,000 has already been paid on the building enterprise and these people are gradually "whittling" down the remaining indebtedness.

The building was started June 1, 1929. The average attendance for 1929 was 404. On Easter, 1930, after two and one-half months in the new building, the attendance reached 913. The Easter attendance overflowed the new plant.

Very naturally the question was asked, What next? How are you going to provide for future growth and development? To this Mr. Finnell said, "We plan first to pay off our remaining indebtedness, but our advisory architect is working on plans for a beautiful, cathedral-type church auditorium to replace the old one now in use." How is this for faith and works combined in one? Happiest of all was Mr. Fennell when he said, "During this building campaign our missionary offerings through the church school have advanced approximately from $300 until we are now in the $1,000 class."

More Wealth From Treasure Island

Not in Hidden Gold but in Magnificent Personalities

By EDITH EBERLE

SINCE the islands of the Caribbean Sea first dawned on civilization in 1492, they have been a center of interest to many people. Columbus carried back to Spain curious trinkets of gold won from the native folk by clever bargaining and almost immediately the mad search for gold was on. Likewise the lust of discovery and conquest. In this colorful, fast moving picture, gold was cheap but human life was cheaper. Only wealth, power, pleasure, seemed to count. Human beings were mere pawns. When strange ships bore new conquerors to the island shores fabulous treasure was buried by those fleeing for life who hoped to return and dig it up again. So there grew up alluring traditions of vast hidden wealth and every bit of land was believed to be a "Treasure Island."

The enchantment of these isles is very real! Easily they cast their spell over us! But the real treasure after all lies not in beauty of sea and land, not in languorous climate, not in hidden gold or stirring history, but in the people themselves. Dip into the pages of history or look at today's people and learn to know them—the Indians, native to the land and so easily the prey of the *Conquistador,* the black folk captured in Africa and sold into slavery in every port, the Spanish, French, Dutch, English and later, American who came and stayed so that today there is a strange intermingling of races. There are white people who are native islanders as well as black folk and those of mixed blood. And the checkered history of the islands has produced great leaders and also simple folk of humble station whom it is worth our while to know.

José Martí, poet-patriot of Cuba, devoted his life to the cause of Cuban freedom, writing, fighting, and finally dying on the battlefield. Dr. Barnes, renowned scientist of Cuba, is said to be the first to suggest the probable carrier of the yellow fever germ. José Mariá Heredia was a warm-hearted poet and dreamer who was exiled because of his passion for freedom. As a teacher in Boston he lived in our land, and visiting Niagara Falls wrote the most beautiful description of the sight, "The Ode to Niagara." Later he became a leader in Mexico, always working for democracy. Gaspar Betancourt Cisneros is probably the best known and most beloved Cuban hero. A handsome, genial, brilliant man, a noted philanthropist, he devoted his whole life to his country's betterment and his funeral was the greatest ever witnessed in Havana. All Cuba went into mourning for him.

Eugenio de Hostos, born in Porto Rico, educated in Spain, was a genius who seems to belong to all Latin America. He easily did marvelous intellectual work in a number of different spheres. One of the world's best treatises on International Law came from his pen. Essays on Shakespeare's characters and plays, biographical studies of great men of many lands, a treatise on education revealing some of the most modern theories—his intellectual grasp was remarkable. He persuaded the government of Chile to open courses of medicine and law to women long before Europe was ready to do so. In Argentina he was the first man to urge the construction of the Trans-Andean Railroad. In Peru he worked for the protection of the Chinese. In Cuba he championed independence. In Santo Domingo he directed public education and drafted the first laws for education.

"Garcia Godoy represents the Dominican soul," says Dr. Inman. His was a warm-hearted spirit, clear intellect, gentle kindliness, a writer of such splendid ability that every reader of Spanish literature knows him, yet he died in almost obscurity under the American régime in the Dominican Republic, died with a wistful longing for a new chance for his troubled country. His writings were the work of a genius and showed his discerning understanding. He was a rare soul! Another great Dominican was Dr. Francisco Henríquez y Carvajal, a graduate of the University of Paris, Justice of the Hague Court of Arbitration, Minister of Foreign Affairs, popular and successful physician, and one time President of his country.

AMONG interesting folk of Haiti is the slave, Mackendal, who came from a noble family long accustomed to rule in Africa and dared to plan and work for the liberty of his fellow-slaves. He was captured and burned at the stake. Toussaint, the little black coachman slave who drove both English and French from Haiti, set up his own rule, forced the people to work and made the land produce in great abundance, educated young men, cultivated friendships with foreign powers, trained his army, but was finally captured and died in a mountain dungeon in France. Christophe, as king, did great things for his beloved Haiti, and died by his own hands when his people rebelled against his tyrannous though successful rule.

Professor Enrique Molina is a consecrated Christian leader of the present day in Cuba. His father was a Spanish officer who fell in love with a Cuban girl whom his company captured in time of war. Señor Molina was the oldest child of that union. His

early years were spent in his father's home in Spain. Later in Cuba he wandered into a little church one evening, lured by the music, and as a result, became a zealous Christian. He is an outstanding educator, founder of the Santiago Normal School. His wife, the daughter of a Cuban minister, is as highly educated as her eminent husband, Ph.D. degree, and both of them are Sunday school teachers in a church in Santiago. In many ways they serve their Christ in all Cuba.

This is only a beginning—to really know the people of the Caribbean Islands, you ought to know not only great leaders like those of the past and of today, but also the genial, everyday folk who labor on sugar plantations, pick coffee berries, embroider beautiful garments, carry heavy loads to market, and keep little shops. Then the school-teachers, pastors, and all who live and serve—and learning to know them you would truly feel that they are treasure worthy of the finding.

The Church On the Job

Of Economic Betterment in Jamaica

By S. H. BARTLETT

IN JAMAICA the church and the minister occupy a much larger and more important position in the community life than in our own country, and the district without a resident minister is sadly lacking in the leadership that makes for progress, not only in religion and morals but in business, agriculture, education and public improvements. In many instances the minister is chosen by the government as the local Justice of the Peace, a position of influence and power. The vast majority of the public schools of the Island meet in church buildings and the minister is made the manager of these schools. He has to do with the appointment of teachers, and all salaries are paid through him. From the ministers most of the members of the boards of education are recruited. The minister has so large a part in the life of the community that he becomes expert in many things in order that he may wisely advise his people. In agriculture he is so potent an influence that many of the agricultural instructors of the Island, supported by the government, have been chosen from the ranks of the ministry.

In the matter of public improvements his influence is very great with the government and his advice constantly sought. Our Providence Church not many years ago was located off the main road on a bridle trail. This rich agricultural district suffered because of the difficulty in getting crops to market. Through the influence of our resident minister a good road was built into this district which is now equally good with the main highway, and in fact, used in its stead whenever the Wag Water River is in flood. This system is now still under the leadership of the minister, being extended until there are branches reaching out to the most populous areas.

When our New Bethel Church at Dallas, P. O., was organized forty years ago, it was reached by an almost impassable mountain trail. This trail has been broadened and made better as the years have gone on and now through another valley a driving road has been built into the district, rough but usable, and constantly made better, and this fruitful valley is being opened for transportation of its produce to the Island markets. In all this the influence of the minister and the church has been the most potent factor. There are many other such examples.

In our Kalorama and New Bethel Districts we have seven churches, under two ministers, both resident in their districts. Forty years ago one of the busiest police stations and police courts in the Island was located at Bull Bay on the seashore below these rugged mountains, and policemen swarmed over the mountain trails. Human life and human property were but little respected in these communities. The old buildings of the police court and police station still stand but are falling into decay and ruin. They are not needed because the moral and social life of the people on these hills has been lifted. Policemen are almost never seen and crime is almost unknown. A former Custos of that district told me why. He said the community had been uplifted and transformed through the influence of the missionaries and ministers of the Christian Church. The Disciples of Christ have the only resident ministers in this district.

The Latest News on the Washington Conventions

THE International and World Conventions will be held in Washington, D. C., October 14 to 23, 1930. Many are asking, What is the difference between these two? The difference is this—the International Convention is international in character so far as it concerns Canada, the United States and our mission fields related to the convention by missionary administration. It meets annually in the United States or Canada and is administrative in character. The World Convention, which will be held for the first time this year, includes every country in the world where we have churches or groups representing the position of Disciples of Christ—twenty-six countries in all. It is hoped to hold such a World Convention every five years for fellowship and mutual helpfulness. It is not administrative in character and the program will discuss only those matters that are common to all our churches in their life and plans.

The International Convention will be held October 14-19. The World Convention will be held October 19-23.

Two of the most beautiful auditoriums in Washington will house the conventions, the Washington Auditorium, which seats 6,000 people, and Constitution Hall, which seats 4,000. These two halls are only two blocks apart or three minutes walk from each other.

During the International Convention the Washington Auditorium only will be used for the day sessions, both halls being used for the night sessions, except on the opening night, Tuesday, October 14, when the Washington Auditorium only will be used.

During the World Convention, both halls will be used for both day and night sessions beginning Sunday night, October 18, except the last day, Thursday, October 23, when only the Washington Auditorium will be used.

During all parallel sessions there will be speakers at each auditorium speaking on the same subject. Exactly the same program will be followed in both places.

In reality there will be three conventions of our people in Washington in October as the Youth Convention will be held October 15-19, the sessions being held at the Vermont Avenue Christian Church. This gathering will open on Wednesday afternoon and close with a breakfast on Sunday morning. It will hold a joint session with the International Convention on Saturday night.

Separate programs are being printed for the three conventions and will be given out at the time of registration. While the program committees of the three conventions are separate and distinct, many of the important committees are joint committees.

Conference hours during the International Convention will be from 8 to 9 o'clock in the morning and from 12:30 to 2:30 in the afternoon. Many of the latter will be held in connection with luncheons. Missionary breakfasts will be held each morning of the International Convention.

There will be a prayer room in each of the two auditoriums open all of the time.

The great Communion Service will be held on Sunday afternoon, October 19, at 4 o'clock and will be the occasion that will tie the International and World Conventions together.

The Sunrise Prayer Service on Sunday morning, October 19, will be the occasion of dedicating the new National City Christian Church, the service being held on the grounds of the new church at Thomas Circle. Those taking part on the program will occupy the front steps, speaking from there. Amplifiers will be used and a gathering of 10,000 can thus be cared for.

The exhibits will be placed in a large and well-lighted room of the Washington Auditorium. The program committees of the two conventions have provided that any interest of the brotherhood, whether missionary, educational or benevolent, may have exhibit space, if desired. This includes the publishing houses. Application should be made to H. B. Holloway, chairman exhibit committee, for space.

There will be ample accommodations for all who go to Washington. The Capital City has many hotels and of various rates to suit the desires of the delegates.

The local Washington committee will place delegates in homes if they desire this. Automobile camps will be listed and accommodations made available to all who desire this plan. If you desire to stay in a private home or auto camp, write C. N. Williams, Vermont Ave. Christian Church, Vermont Avenue near N Street, Washington, D. C.

If you desire a hotel reservation, write Mr. A. Gumpert, 1730 H Street, Northwest, Washington, D. C. For reduced railroad rates see page 1.

A part of the group of religious educators which attended the Toronto meeting

What Happened At Toronto

Another Milepost in Religious Education

By ROY G. ROSS

WHEN some 3,500 men and women, representing more than forty communions, from all corners of a great continent gathered recently in the International Convention of Religious Education at Toronto, Ontario, there came to fruition the work of the second quadrennium of the International Council of Religious Education and another milepost was passed in the greatest movement of Protestantism in the present century.

Many religious educational conferences and conventions are held regularly for the inspiration and help of those professionally trained in this field. This was a convention, however, consisting not only of the professionally minded but a great host of pastors, directors of religious education, church school superintendents, principals and church school teachers.

Four years have passed since the last International Convention. They have been years full of turmoil and change, not only in Christian education but in our whole social order. A hurried review of the past quadrennium was set forth in the convention program by Paul H. Vieth and included five significant events which indicate something of the thought, movements and organizational trends of the period. First, the Jerusalem Conference of Christian Missions was held in the spring of 1928, and in its attempt to face with clearness and freshness the responsibility of the church in non-Christian lands, the conclusion was reached that the method of the future must be the method of religious education.

Then came the World's Sunday School Convention, held in Los Angeles and here were blended in a great fellowship the professional and non-professional leaders of many lands in such a way as to bring a unity of purpose among the protestant educational forces of the world. A merger of the International Association of Daily Vacation Bible Schools with the International Council of Religious Education indicated the rapid expansion of our ideal for the educational program of the church and the growing confidence of churches and agencies in the leadership of the Council. The formation of the Educational Commission of the International Council has brought close coordination of the many program and curriculum agencies building programs for the local church.

And lastly, the organization of the American Standard Bible Committee, whereby the copyright formerly held by Thomas Nelson and Sons has been delivered into the keeping of the International Council brings new assurance that religious education will keep the Bible at the center of its teaching materials.

The theme of the Toronto Convention was "Go teach," and the purpose as set forth by the president, Russell Colgate of New York, was—to share in and strengthen the cooperative educational movement of the Christian churches of America; to study the needs of the coming generation; to gain inspiration and help through a better understanding of the whole subject (of religious education); to enlist the cooperation of the home, the Christian layman and all other groups working for the great cause of Christian education.

The program abounded in speakers of rare ability and broad contacts. Messages were read from President Herbert Hoover and Lord Willindon. Greetings were received from religious educational leaders of many lands. Among the convention speakers from

The group included not only the professionally-minded but a great host of pastors, directors and Sunday school teachers

lands afar were Dr. W. C. Poole of London, Dr. James Kelly of Glasgow, Prof. B. Baez Camargo of Mexico, Hon. Camilio Osios of the Philippines and Rev. L. M. Reno of Brazil. One of the most inspiring sessions was that of the World's Sunday School Association in which Robert M. Hopkins presided, bringing messengers and messages from nations afar.

The program was quite naturally given largely to the work of the International Council and its constituent boards. However, it was also a radical departure from past precedent in that it included a wide variety of viewpoints and interests. It was in this regard far from the conventional type of gathering. Dr. George A. Coe of Columbia University, brought a stirring challenge under the title "Let the Churches Mind Their Business" or "Building a Christian Social Order through Religious Education," pleading for a redefinition of religion in terms of inter-individual relations. Theodore G. Soares of Chicago University argued the value of race experience in the solving of life problems. Dr. William Bovard of the Board of Education, Methodist Episcopal Church, presented the imperative in an age of confusion as to moral and religious sanctions of cooperation in concentration of our energies upon the few great essentials in the movement to Christianize the world's living.

At the outset of the convention a findings committee was appointed with Luther A. Weigle of Yale University as chairman. Throughout the days of fellowship together this committee was busy studying the thought trends of the convention and special study groups. On the last day a report was made of suggested emphases for the Protestant educational forces of America for the next four years. First the committee recommended that the major emphases governing the creative work of improving materials and methods be—to make religious education more truly Christian; to make the needs of growing persons determinative of all our educational procedures; to develop the spirit of world friendship and human brotherhood; and to Christianize the contacts and institutions of modern life.

The committee also recommended as tasks for special emphasis, the following:—

First year—The promotion of ideals and standards through strengthening the field forces.
Second year—Advance in Leadership Training.
Third year—Recruiting disciples for Christ and the church.
Fourth year—Expanding and enriching the program of the Church School.

The significance of the convention for the teaching forces of the church might be found at three points. First, its revelation of the vast progress which has been made in less than a decade toward a great Protestant system of religious education which can take its place with pride beside the secular educational system of the continent and among our more substantial American institutions. Secondly, the inspiring freshness of outlook and utter freedom with which an attempt was made to face the total present day obligation of Christianity and the educational implications of these obligations. Third, the determination of the convention body to arrive at a definite program of advance in service for the coming quadrennium. It was an ideal convention in that it included the elements of retrospection and appreciation, introspection and evaluation, prophecy and resolve. The churches of Disciples of Christ enjoy full fellowship in the work of the Council through the department of religious education of the United Christian Missionary Society which is a constituent agency of that body. Many are the program-making and administrative enterprises which we carry on jointly through the Council with other communions.

As Disciples of Christ, committed to unity of God's people and to the restoration of New Testament Christianity which abounds in the work of Jesus, the Master Teacher, we have reason for great rejoicing that we have a large part in this great cooperative effort to exalt the teaching ministry of the church.

Listening In On the World

An Interpretation of Significant Events in the Light of the Christian Message

By JAMES A. CRAIN

ON JULY first was inaugurated the first of the reforms recommended by Wickersham Committee on Law Observance and Enforcement when the Prohibition Bureau was transferred from the Treasury Department to the Department of Justice. The new arrangement places all investigative and prosecution activities under one head, instead of dividing responsibility between the Department of Justice and the Treasury Department. Commissioner James M. Doran will administer the industrial alcohol provisions of the prohibition act in the Treasury Department, under the joint supervision of both the Treasury and the Department of Justice. Attorney-General Mitchell has appointed Col. A. W. W. Woodcock of Salisbury, Maryland, to the post of Director of the Bureau of Prohibition. Col. Woodcock was United States District Attorney for the district of Maryland and has served on the Wickersham Committee, making a study of the enforcement of the Federal and State prohibition laws.

Here's strong language applied to the militarists. "Furthermore, the things which are said in criticism of the treaty by warriors in one country are directly in conflict with the things which are said in criticism of it by warriors in other countries. American admirals are saying that the treaty will not establish parity between America and Great Britain, but will make the American navy inferior to the British navy. At the same moment British admirals and ex-lords of the admiralty are declaring that the treaty imposes inferiority upon Great Britain and supremacy upon the United States. American admirals are declaring that the treaty makes impossible a successful war with Japan, while at the same moment Japanese admirals declare that the treaty makes it impossible for the Japanese navy 'adequately to protect the Japanese nation' . . . . Out of this clash of opinion two results are clear. First, that a treaty so evenly criticised on opposite grounds by extremists in all three countries must come pretty near the central line of fairness and justice between all three. . . . But there is a deeper reason why these criticisms should not prevail against the treaty. The critics are naval officers—fighting men. They are handicapped by the kind of training which makes men think of war as the only possible defense against war. . . . They do not weigh the factor of international good will or rightly evaluate machinery which will prevent war by substituting other remedies for the settlement of disputes between nations. They are thus likely to be blindfolded to one half the horizon—a very important half. Under these circumstances they are naturally against all naval limitation. . . . . It is hard for them to realize that a navy which seems to them merely large enough for defense may seem to the other nation to be so large that it must be intended for offense. In the language of Prime Minister MacDonald . . . 'They are willing to take the risks of war, but they are not willing to take the risks of peace.'"

No, my children, these are not the words of a pacifist, but of no less a personage than the Honorable Secretary of State, Mr. Henry L. Stimson, next in Cabinet rank to the President, speaking over a radio broadcast on June 13, discussing the pending London Treaty.

"A community is not civilized until every family is placed in a home of its own. Bad housing is an invasion of the health and morals of our people and is destructive of good citizenship. Nothing adds more to the self-respect and good citizenship of a family than to have ithousedinadecent building. The possession of a slum district is a reproach to any city." So said Senator Royal S. Copeland to the National Conference of Social Work. But what can the church do about it? It could make a decent home life a part of its gospel. It could visit the same sort of disapproval upon the church member who exploits the community with tenements, slums and shacks as it pours out upon the theologically heterodox. But it probably won't.

The most vivid bit of description I have heard in a long time came over the radio the other night when Floyd Gibbons described the attack of a corps of police upon a group of Gandhi's "non-resisters" in India. He was giving us second-hand a piece of brilliant reporting by one of the foreign correspondents in India. We could almost see that group of Indian patriots huddled in the streets awaiting the onslaught of the police. On they came! Gibbons made real to us the Whack! Whack! Whack! of descending batons on uncovered heads. Giant war-like Sikhs calmly awaited the stroke that should lay them low. As they fell others took their places, only to receive the next instant the Whack! of the police baton. Others, acting as stretcher-bearers removed the wounded. Their women stood by cheering the victims. Finally the police gave up in despair. "One can't keep this thing up always, you know." Western civilization repeats, "If any man smite you on one cheek, turn the other," but the practice of it is beyond our comprehension.

Conditions in India are bound to become worse. There was a faint hope that the publication of the Simon Report in its entirety would give the world some basis to hope for pacification of the Indian Nationalists by the definite promise of Dominion status within the empire. But press reports indicate that report of the Commission is so vague and indefinite that the reaction of self-respecting men to it can be only one of resentment. The plan recommended is a sort of "United States of India," involving not only British India, but also the native states, in a future union under the British crown. The principle laid down that any constitutional changes now recommended for India must involve the cooperation through their own free will of the rulers of native states, the holding by Great Britain of the northwest gateway to Asia, the necessity of continuing the policy of maintaining British troops in India and officering Indian units with British officers, is certain to bring to Gandhi's movement strong reinforcement from popular discontent which will not be allayed by the promise of extension of the franchise to ten per cent of the population and the placing of police power in the hands of the provincial government.

What may ultimately prove to be one of the most important decisions in years was handed down by the United States Circuit Court of Appeals on June 29th when the court ruled that Dr. Douglas Clyde MacIntosh, professor of theology at Yale University, and Miss Marie A. Bland, war nurse, both Canadians, may take the oath of allegiance to the Constitution and become citizens of the United States in spite of their refusal to bear arms in war times. Dr. MacIntosh served as a chaplain with the Canadian forces and as a Y. M. C. A. secretary with the American army in France. In applying for citizenship he refused to take the oath to bear arms unless he believed the war to be just. He was denied citizenship by Judge Burrows of the Federal District Court at New Haven. Miss Bland was refused citizenship by Federal Judge Bondy of New York because she declared that her religious convictions would not permit her to bear arms, though she nursed American, Canadian and British soldiers in France during war time and declared that she was willing to do the same again. The opinion written by Presiding Judge Manton of the Circuit Court of Appeals declared in part, "The rights of conscience are inalienable rights which the citizen need not surrender and which the government or society cannot take away. . . . A citizen sharing views which amount to conscientious or religious scruples against bearing arms in what he regards an unjustifiable war is not akin to one having conscientious scruples against all wars. There is a distinction between the morally justified and an unjustifiable war as recognized in international law. Recognition was given to such distinctions in the recent Kellogg Pact. It strongly lies in the desire to maintain peace and abolish war." The case will be appealed to the United States Supreme Court, where, let us hope, this sane and altogether reasonable decision will be upheld and the rabid patrioteers stopped once and for all.

"Au Revoir but Not Good-bye"

A Message From Our Retiring Promotional Man

By H. B. McCORMICK

MY DECISION to resign as secretary of the United Christian Missionary Society, effective August 31, 1930, is based on the purely personal grounds of my desire to accept the pastorate of the Lakewood Christian Church in Cleveland, Ohio. While one or two very attractive offers have come to me during my term of service to accept pastorates or to enter general fields of service, this is the first offer to which I have given the slightest consideration. My term of service began October 15, 1923, and will come within forty-five days of covering seven years.

In going to Cleveland, Mrs. McCormick and I will be returning to her girlhood home and to an old preaching fellowship. We served the Crawford Road Church of that city on leaving the seminary. In accepting the Lakewood Church it is my conviction that I am entering on as great an opportunity for pastoral service as that enjoyed by any minister in our brotherhood. My decision to accept this church was influenced by their voluntary offer to secure an ad interim pastor and to wait for me six months until I could finish the missionary year and thus properly close my term of service with the United Society.

In going I should not be true to the dictates of my mind and heart if I failed to express the deep esteem in which I hold the colleagues with whom I have been associated in the headquarters office and in the field. I esteem them for their fine Christian spirit, for their sympathetic appreciation of, and for their help in, the work assigned to me and for their ability and sheer consecration in handling the work assigned to them. I shall always count my association with them one of the real Christian cultures of my experience.

While my association with the executive committee has not been so intimate and continuous through the years, it has been highly profitable and enjoyable. I shall miss meeting year after year a group of deeply devoted men and women who leave important tasks month by month to carry on, with true heart yearning, the great tasks of the Kingdom.

One of the joys of my service with the Society has been my fellowship with the ministry of our churches. We have a truly great ministry, a ministry thoroughly consecrated to the work of the Master and courageously determined that no sacrifice shall be sufficiently great to deter them from carrying out Christ's program. I could write a sizeable volume telling of the consecration and sacrifice of these men of the cross. I shall treasure their fellowship as one of the great heritages of my secretarial service.

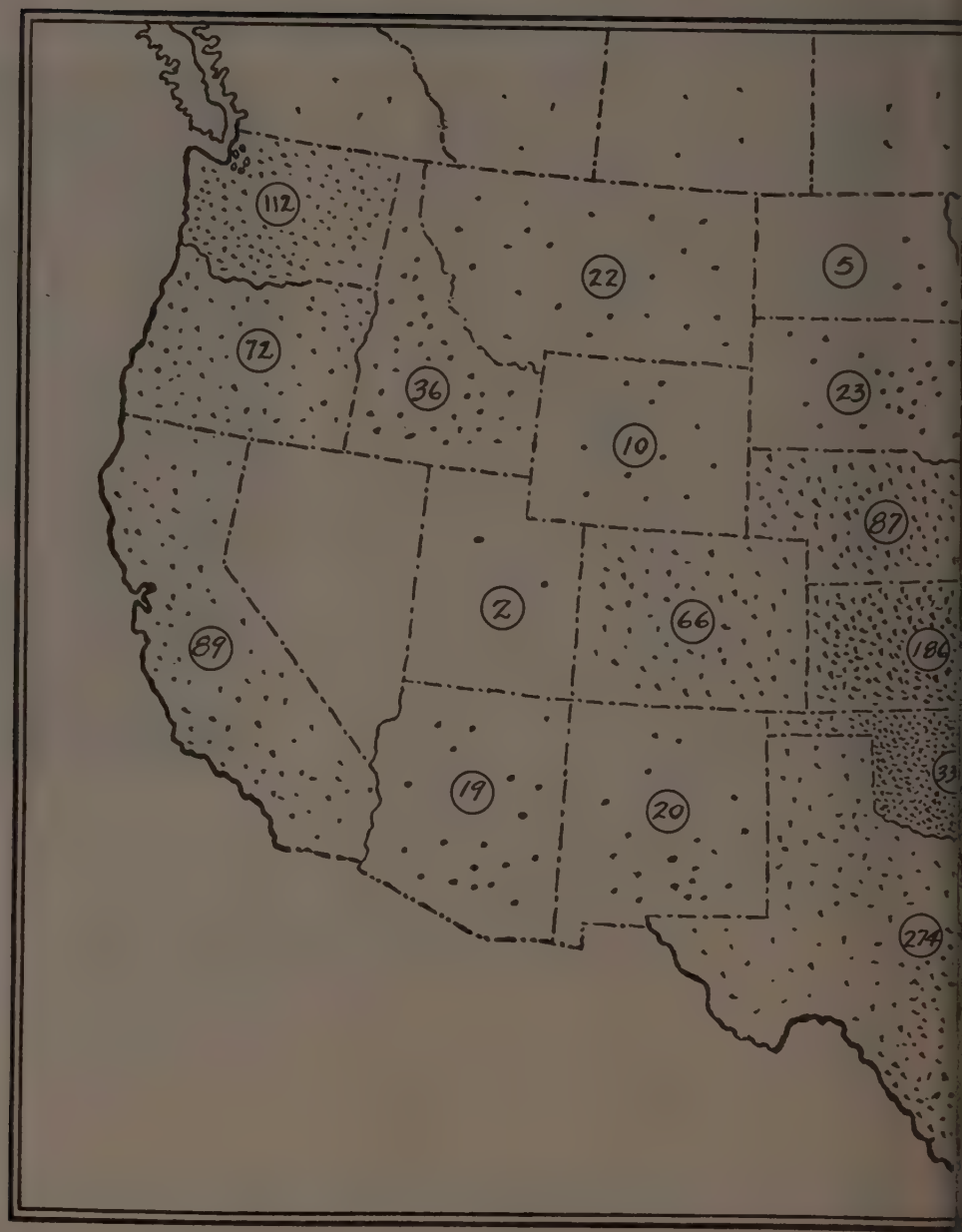
My seven years of experience in the Society force me to believe that the Society has passed through its most trying period. It has proven itself in difficult days. This is a difficult year. So, too, in my judgment, will next year be, but two years or a dozen years mark a short period in the life of a great missionary organization. Unquestionably there is a rising tide of missionary passion. My varied and constant volume of correspondence from all parts of the country clearly indicates a deepened conviction on the part of the ministry, the laymen and the women of our churches, that the Great Commission of our Christ must be given first place, that our very life as a people depends upon this and that as soon as the present commanding interest before the brotherhood is cared for, as it will be in the immediate future, missions must have right of way. This is an insistent voice and one that is becoming increasingly heard.

As I go, my prayers shall ever be with my former colleagues and with the executive committee that God may sustain, guide and richly bless them in dealing with the great years ahead, and in so far as I know, as a minister in the ranks, I shall do my best to sustain and aid them in every way.

Harry B. McCormick

"As a minister in the ranks I shall do my best to sustain our organized work in every way"

Here's the Ma

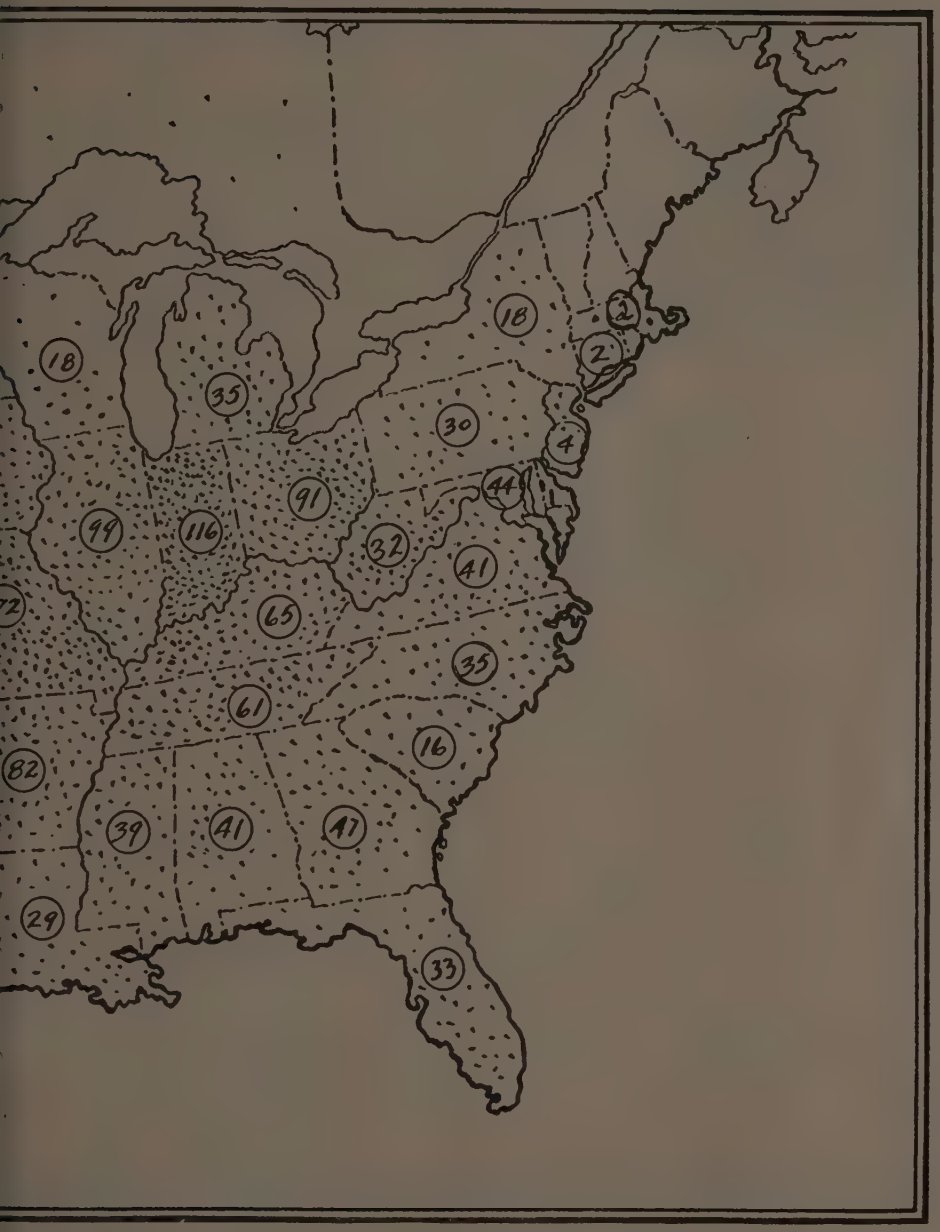


THE 2,692 dots on this map indicate the places in the United States and Canada where churches have been aided with loans to erect new buildings since the beginning of the work of the Board of Church Extension, October 1, 1888. The Board is now the department of church erection of the United Christian Missionary Society.

The loans total $7,779,137. The properties created represent in real estate the estimated amount of $23,000,000.

Every state in the Union, except Maine, Vermont, New Hampshire and Nevada, has received loans, and in addition the territories of Alaska and Hawaii and all the provinces of Canada, except Quebec, have been aided.

Indelible Dots!



Oklahoma is the banner Church Erection state, having received 330 loans; which means that the Board has helped to build ninety-eight per cent of all our churches in that state. Texas comes second with 274 loans, representing fifty per cent of all our churches. Kansas takes third place with 186 loans, representing forty-seven per cent of our churches. Seven states have received more than 100 loans each. Canada has received 23 loans, representing about twenty-eight per cent of all our churches of the Dominion.

The dots on the map represent about one-third of all the churches of the brotherhood. They are built on sacrifice and faith and each is a force for righteousness that is making an indelible mark on the life of its community.

Happy Days Are Here Again

Juliette Fowler Home Children Go On a Two Weeks' Vacation at Salesmanship Camp

By INEZ SHOCKLEY

TING-A-LING, ting-a-ling! Little heads over the big dormitory are perked up; little dark heads, little red heads, little brown heads, little white heads, and the "betweens"; some curly and some straight bobbed, some with freckles on nose, and some free from blemish, but all bubbling over with the joy of living, and the joys to be found only in Camp. Someone is up; now they are all astir, tidying their little white beds; because this is one part of the routine, even in Camp, that Mother Hatcher is strict about; little beds must be tidied; even little four-year-old Betty Jo is taught to make her own little white bed. Now they are dressed—b l a c k bloomers and middy, all ready for play, faces are bright from restful sleep, little heads are combed. Out they go into the big, open outdoors, running here and there, all smiling and happy; then, ting-a-ling, ting-a-ling; the second bell. Line up for breakfast.

One will observe little tots marching into the big dining room, taking their places at the tables; then all is quiet; a childish male voice is heard offering thanks: "We thank Thee, Oh, Father, for the Dallas men who have made this vacation possible for us, and we thank Thee for our Home," etc. What an inspiration—

What shall we do today? The playground supervisor appears. Someone says "let's go on a hike; swimming would be fine; the lake is beautiful; let's go boating; no, tell us a story." Someone said "tennis"; then we compromise by taking some on a hike, some will go swimming, and some few will play tennis. This hiking crowd we see going around the lake moves on; they take off their shoes to wade; time passes swiftly; the whistle; time to return; everyone is clamoring for his or her shoes. Back they go to Camp, as it is almost lunch time. The morning has been full of good, wholesome fun, and we are ready for the wholesome, well balanced meal that awaits us.

Mother Hatcher insists that everyone must have an afternoon nap, and to bed we go, even the grown-ups, and the privilege of lounging around is a luxury that all of us enjoy in Camp.

Ting-a-ling! What's that for? The soda pop bell, of course; and out of bed we come to enjoy a refreshing drink, and then to play until supper time. We swing, we seesaw, we romp and enter into every other kind of clean sport that is at hand. We cannot forget the little blue swimming pool in its concrete setting, shallow enough at one end for little three-year-old Tee Tomie, and deep enough at the other end for "big sister" Hazel. It is here that we splash, splash, splash, with the ever watchful matron looking on.

One particular thing we noticed was the kindly attention and affection on the part of the larger girls and boys toward the smaller children in the Home; it is not unusual to see some high school boy or girl showering his or her affection on one of the smaller children, just like a brother or sister would be expected to do.

The day is almost done. We are at the boathouse now; the moon is out, and we are all waiting our turn. Everyone has been promised a ride tonight. The motorboat is working splendidly; the cool breezes blow, and as we ride the waves of a near-by boat, some of these youngsters experience a thrill they have never known before. Our leader is at the helm; we know we are safe.

We have been told that we may stay up a little later tonight, and oh, what fun. Someone said something about ice cream; yes, Dixie Cups, and enough to go around, and we had milk chocolate last night, and Eskimo pies the night before; all due to the kind thoughtfulness of s o m e of our Dallas friends. What a glorious vacation we are having!

The first night bell has rung, little tots are in bed, the second group will be retiring soon, all tired, but oh, so happy. The curtains are drawn back that we may sit up and watch the larger children play, but the habit of retiring early has had its effect, and soon the sandman has thrown the last sand, and these youngsters fall asleep to dream of the joys of the day, or to sleep the dreamless sleep of tired, healthy young Americans.

There is a personal touch in this Home; every child, both large and small, feels the love and protection that a real home offers; every child expects and receives the affection that makes life sweet, as well as the discipline that makes great citizens.

One might think that a rainy day in camp would be dreary, but such is not the case in this beautiful camp. There is ample space for everyone to play inside, and the rainy day the writer has in mind was on a Sunday, and we had our Sunday s c h o o l during a lovely shower, all snug and dry inside, and the inspiration one gets and the broadening one feels, listening to the thanksgiving expressions coming from these Fowler Home boys and girls; thankful for their leaders; thankful for their Home, and thankful for their Dallas friends who have made this vacation possible.

After this wonderful rain we discovered scores of little baby toads hopping here and there on the grass, which furnished quite a bit of amusement for the children, and on leaving the dinner table that evening a visitor was talking to a precious little dark-headed, blue-eyed girl, and during this conversation the visitor gave her a great big hug, whereupon little Mary said, "Don't do that, you will kill my little toads." Upon investigation it was found that Mary was carrying some of the little toads in her middy blouse pocket.

The hour is late, most everyone has retired, one of the larger girls who has just graduated from high school is seen sitting on Mother Hatcher's bed, telling her something that has happened during the day, and Mother Hatcher listens as only a mother can. She shares their sorrows, their joys, is disciplinary in her manner, and retains the confidence of every boy and girl in the Home.

Who is responsible for this wonderful vacation, and the only vacation these children enjoy each year? The Salesmanship Club, composed of Dallas business men, for years have combined their efforts toward making the orphan children of Dallas happy, and in addition to the use of this beautiful, well equipped Camp, these big-hearted Dallas men, members of the Salesmanship Club, make a substantial donation to defray the expense incurred while at camp. Truly, we feel that these men may look forward to the return of "bread cast upon the waters" as the service they render toward making little hearts glad cannot be estimated here, and we are reminded of Him who said "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Intensive Evangelism

WE NOW have six evangelistic centers in which the evangelist teaches the children a few hours a day and devotes the rest of his time to work among the older people. This has given the men a new enthusiasm for their work. Each has his own definite parish and job and can see progress from day to day. This year we are not going to try to camp all over the district visiting each village only once as has been done frequently in former years. Instead we are going to devote some time to developing the possibilities in each of our centers of works. We will not only preach and teach but we will try to be friends to the people.

F. E. LIVENGOOD.

Damoh, India.

The Contribution of Wayne Sorrell

By ALEXANDER PAUL

WHEN the cable came telling of the death of Wayne Sorrell in Nanking, China, from appendicitis peritonitis on June 9, we read it over several times thinking there must be some mistake. It didn't seem possible that a big strong man should pass on so suddenly. We had had no word that he was ill, and had been thinking of him as enjoying the best of health, just as we had seen him in his own home about four months ago. I told him then that I envied him, his six feet three inches of muscular manhood. Now he has gone from us, gone from his wife and dear little six-year-old Jimmie.

Theirs was a lovely, hospitable home, a home where people liked to go, always open to the Chinese friends as well as to the missionaries and others. The last time we saw Mr. Sorrell was at a round table conference in his own home where Chinese and missionaries were planning a program for work among young people.

Mr. Sorrell possessed the qualities which drew the Chinese to him. He was retiring in his attitude but not reticent, he was never aggressive but carried on in an unostentatious way which never ruffled the Chinese. Always sympathetic with their problems, especially those problems which the student groups in China are compelled to face at this time, he won their confidence and respect and was their friend at all times.

Mr. and Mrs. Sorrell filled a very real need in the Christian Girls' School in Nanking, in the absence of Miss Chen and Miss Lyon who have been in America during the past year. In addition to Mr. Sorrell's other duties he acted as treasurer of the school, taught several classes and helped in all the religious activities. Mrs. Sorrell also taught English and music and both were greatly beloved by both teachers and students.

Six feet, three inches, Mr. Sorrell is readily distinguished in the back row of this group of the faculty of the Christian Girls' School in Nanking where he rendered such effective service. Miss Emma Lyon stands in front of him to his left

Mr. Sorrell's term of four years in China was spent in Nanking, which has been the storm center of political revolutions for the past decade. As young missionaries they were compelled to live in the midst of political upheavals and warfare. The continued unrest and chaotic conditions made adjustments difficult. Twice they were compelled to leave Nanking because of uprisings, never did he see China under quiet, normal conditions, and one remembers how Mr. Sorrell used to express the hope that the day would soon come when China would find herself and become a great united peaceful nation. He has not lived to see that day, but made a real contribution toward that end. His was the spirit of true Christian internationalism, and he has not lived in vain.

The memory of Mr. Sorrell will long remain fresh with the Chinese friends and all those who had the privilege of knowing him, and our deepest sympathy goes out to the young widow, precious little Jimmie and all those who mourn his loss, but not as those who are without hope.

Influence of the Kindergarten

SEICHIRO entered Tennoji Kindergarten in April of this year. Only four years old but the Bible stories made a great impression on him from the first. His mother had become a Christian shortly before he came into the kindergarten so she was very happy over the Bible lessons given in the Mothers' Club. At the second meeting she attended, she told me this story.' Her words are almost literally translated: "My child said to me the other day, 'Mother, you are not God, Daddy isn't God either, but my kindergarten teacher is God.' Astounded at the child's remark I could not make any reply at first, then I asked him what he meant, and he replied, 'Well, Mother, when we children are annoying you by our pranks, you get angry and strike and scold us. But my kindergarten teacher *never* gets angry and she never strikes anyone.' Teacher, I shall never again strike my children," she added with tears in her eyes.

ROSE T. ARMBRUSTER.

Osaka, Japan.

Close of School Session Shows Steady Gain

THE end of the school session here in India always means so much work for the managers of the mission schools—making up the various annual reports, finishing up the work of the year, getting the new courses for the next session ready, etc. But there is always so much joy and appreciation in seeing the actual results and accomplishments of the year. In the Jarhabhata Primary School, the annual examinations are past, and the results are excellent. The government inspector of schools came and gave the final examination in the fourth or final primary class. We had a large class this year—twenty pupils, out of whom nineteen passed, and are now ready to enter the Anglo-Vernacular Middle School. The former headmaster of this school died last July, and a newly trained young teacher took over the headmastership, and he has done exceptionally well. The above result is most unusual, and he deserves a great deal of commendation for his efforts, as do the other four teachers in the school, for the results in the other classes are also fine. Out of seventeen in the third class, *all* passed; out of fourteen in the second, thirteen passed; and out of twenty-nine in the first class all but two passed. So, in the whole school, out of eighty who sat for the examination, all except four pupils passed. A few days ago, we had a Promotion Day exercise in this school. The teachers and pupils had planned a short program which was well carried out. The government certificates were presented to the fourth class passes, and I gave each one a Hindi New Testament as a gift, and we honored each one by placing a garland of flowers around his neck. These Testaments are made possible by the "Schoolboys' Help Fund." A few girls also attend this school. There were three in the fourth class. All passed, and not only did they pass, but two of them were among the four who stood highest. Who says the girls of India are not worthy or capable of being given an education? The accomplishment of this school in the Religious Education program is also noteworthy. When our mission director of Religious Education was here a month ago, he examined the school in this line of its work and found that, out of a possible 285 marks on the Chart of Religious Education "Thermometer," it had earned 221 marks.

F. E. HARNAR,
Manager of Bilaspur
Mission Boys' Schools.

Bilaspur, India.

Chinese Accept Responsibility

By DR. ROLAND A. SLATER

THE annual convention of all our Christian churches was held in Nanking, April 23-26. In 1924 the China mission voted to have a joint convention once a year of all missionaries and Chinese Christians. Each church elects its own delegates and is represented by them in the convention. All members are invited to attend the sessions and many attend but only the delegates carry on the business. Annual conventions on this plan were held in 1925 and 1926 and then due to the disturbed conditions none were held in 1927 and 1928, and then again conventions were held last year and this year. Each convention has shown great improvement especially in the interest taken by the local churches. Many people felt that this was in every way the most successful of the four conventions. One of the senior missionaries felt that the seriousness, responsibility and sincerity with which the delegates planned the year's work was the finest it has ever been. The convention was held in the Nanking Community Church Council Building and rooms were available for the main sessions and for committee meetings, as well as for the boarding and rooming facilities for all of the out-of-town delegates.

Aside from the business sessions an address was given each morning on one of the important subjects in the five-year program of the National China Christian Movement and after a short intermission a discussion was held in which the practical application of the suggestions in each address was had by the general convention. Frank Garrett, president of the convention, spoke on "Methods of Winning New Members and Standards for the Increase of Membership." Lee Ho-fu, Chinese administrative secretary, spoke on "The Relation Between Stewardship and the Five-Year Movement," and Edwin Marx, English administrative secretary, spoke on "Christian Life and Character." Probably the outstanding address was by Lee Ho-fu on stewardship, in which he brought out the facts that not only the giving of money but the consecration and sacrificial giving of our whole life and all of our talents constitute real stewardship. The afternoon sessions were divided into sections and discussions of a practical nature upon the subjects, pertaining to our evangelistic, educational, medical and young people's work. The planning for young people's summer conferences similar to the ones held in the United States, was discussed and we will hold one conference this summer. The real purpose of the convention are mainly educational and inspirational, as the business is most all transacted by the Council and the Administrative Committee. The Council consists of a missionary and one representative from each station and meets twice a year. The Administrative Committee consists of an employed Chinese and English secretary and two missionaries and two Chinese pastors. The business voted on in the convention is referred to these business bodies.

The convention was entertained at tea by Ginling College (a college for girls in which our mission cooperates) and by the Christian Girls' School (our mission school for girls in Nanking). The Community Christian Church association entertained the convention in an evening meeting. The out-of-town delegates were given an opportunity to see our mission work in Nanking, the University of Nanking, the University Hospital, the Union Theological Seminary, the Nanking Community Church and all of the other mission work here. It was also possible to see the improvement being made in the new Capital of the Republic of China.

DURING the past year conditions in general have been very unfavorable to the work. A long drouth and locusts, worse than usual, have caused a great loss in crops. Many people about our stations have faced starvation due to famine and bandits. In spite of these discouraging facts we have made progress. Every one of our schools has had more applicants than could be admitted. The church membership so badly reduced in 1927 and 1928 has begun to recover. Chinese officials in all places have been friendly and the Christian movement has been recognized for its valuable service and progress. In Chuchow our church members have been prominent in the organization of means to relieve the famine sufferers. In Luchowfu our churches have undertaken a new work and are emphasizing a community social service department. A building has been repaired, many paid memberships have been received, radio reports are heard daily and games and reading rooms are furnished. All this wins interest in the Christian program and the work of the church. In Nantungchow a campaign for the raising of funds locally for the erection of a modern community service building is going on and it is expected that the campaign will be completed and the building erected on the church property there this year. In Wuhu the academy for boys has made good progress under the principalship of Yuan Peh-chiao and a strong Christian work is being carried out among the students. Plans are being made for the opening of a new church at Wuweichow under the direction of a full-time evangelist. At Nanking (South Gate), plans are completed for the erection of a new building for community service activities and twenty-five thousand dollars is already on hand for this building. In Nanking (Drum Tower), the Nanking Christian Girls' School has had a most successful year under the direction of Tong Teh-fu, the principal. Money is being raised on the field for the erection of a new home economics and kindergarten building and work will be started soon on this building. The administrative offices of the mission have been moved back to Nanking and are now located on the first floor of the former home of Dr. and Mrs. W. E. Macklin.

As to our own special work we find ourselves working along about the same as usual. Mrs. Slater always finds opportunity for service in music. Her school children sang two songs in our union Easter service and the little Sunday school kindergarten children also sang a song. She has played violin solos at the

Staff of the Nantungchow, China, Hospital

Front row, doctors and graduate nurses, including Alta J. Harper, Nancy Fry and Dr. G. L. Hagman. Back row, capless probationers. All other nurses in training

Far-Eastern Methodist Conference, at several of our union church services, several of our own South Gate services, some of the university and city Y. M. C. A. meetings, and last month played "Scene de Ballet" by De Beriot in one of the community concerts before an audience of almost one thousand in the University Chapel. This has been one of the ways she has been able to speak fluently without being adept in the Chinese language.

In the hospital we find an ever-increasing opportunity. Our beds are always filled and we have an average of about 140 patients each day. Our out-patient clinics are large and I am sure our Christian influence is felt. Last year we had a total of 3,194 patients in the hospital, 17,053 new patients came into the out-patient clinic and there were 26,078 patients who returned after their first visit for additional treatments; this made a total of hospital patients and clinic treatments and examinations of 46,325. There were 300 out-calls recorded and paid for, besides the many calls made in the homes of missionaries by the missionary doctors which were not recorded. The majority of the out-calls were made by the missionary staff, Dr. C. S. Trimmer and myself. Of the total expenditure of $111,085.39 last year $82,630.89 was collected from patients. We are striving to make the hospital as nearly self-supporting as possible. In the surgical department where Dr. J. L. Cheng and I are in charge, we have a great variety of cases. Due to the sudden increase in the use of automobiles here we have a large number of fracture cases from accidents. I recently removed the appendices of two of the sailors of the British Navy and they have both sailed on after a good recovery. Although we are over two hundred miles from the ocean here, the Yangtse River is of such a size that the battleships, destroyers and gunboats of the various nations are always here and we have patients from the navies now and then.

Last week I greatly enjoyed being the field doctor for the Big Four track and field meet here in Nanking. The conference consists of the teams of four missionary institutions, the universities in Hangchow, Shanghai, Soochow and our own university. Nanking won the meet with 72½ points, Shanghai College second with 68 and Soochow third, with Hangchow fourth. The meet was quite exciting and until the last event the winner was uncertain. An attempt is being made now to train a baseball team in the university. It is rather a new sport among the students and several of us are helping to get the team started. All of our American gunboats have teams and are always anxious to schedule games.

Happy in Return to Africa

By WILHELMA JAGGARD

EASTER DAY at Bolenge, beautiful Bolenge! How glad we are to be so near to our one home in the world, and to pause a bit here to enjoy the fellowship of our comrades on the firing line. We found the conference of our Congo mission in session when we arrived, April 11.

Dr. Myrtle Smith came up the river with us from Leopoldville, where she had been studying in a government hospital for over a week previous to our arrival. She hopes to continue her study at Coquilhatville in order to become better acquainted with the medical routine and policies followed by government doctors, following her course in the colonial school in Brussels.

It was thrilling to be greeted by so many friends, both white and brown. My old language teacher, now a promising student at the Congo Christian Institute here, was the first to grasp my hand as I came off the gangplank. If folks were happy to see us, we were no less elated to be back among those with whom we have labored, and who have come to seem closer to us than our own kindred.

Soon after we arrived twilight fell, quickly followed by the glorious light of a full moon. As I walked beneath the palms I wanted to send up a song or a shout of praise and gratitude for being permitted once more to come out here with the message of Light and Beauty, Hope and Love.

Last Sunday night the students of the institute gave an Easter pageant. The whole affair was very effective, but I was most impressed by the freedom and expression with which the women sang and took their parts. It showed us that we have only to clear the way, show them what we expect of them, and convince their men folk that they can become intelligent helpers, in order to develop their unquestioned ability. Too often our women have remained mere handmaidens for lack of such example and encouragement.

The dull details of trying so to plan our work that the handicap of depleted funds and white personnel, far below the actual needs, shall not fall too heavily on any one group or station, have helped us to keep our feet on solid earth this past week. Life in Congo, even at beautiful Bolenge, can't be all thrills.

Some hints of discouragement or even, sometimes, of reproach for those of our brethren in America who have not yet learned the joy of giving, occasionally crop out, but these are rare. For the most part there is a splendid courage, ready to face the task as it is, to use the hardships in further development of the native church, and to carry on patiently in spite of heartaches.

The heartaches are not only due to seeing many tasks or parts of the one big task untouched or poorly attempted, many villages still left without the gospel or village Christians waiting in vain for the encouragement of visiting white pastors, but also to the keen realization that many good brethren at home are handling larger incomes than ever before, yet missing the joy of investment in the most worth-while enterprise which is offered for their consideration.

Miss Stober and Miss Musgrave of Lotumbe present a splendid example of the courage mentioned. When it became plain that no evangelistic man is ready to go there during the furlough of the Clarks and the Snipes, these young women declared their unwillingness to allow us to change to the Lotumbe work, and their willingness to carry on the evangelistic work, demanding long itineraries and involving many perplexing problems. But for this declaration, Dr. Myrtle Lee Smith would probably have gone to Monieka and we to Lotumbe. Dr. Jaggard would have tried to adjust himself to the task of managing an evangelistic work which is very extensive and needs thorough acquaintance; then, on the return of the Snipes from furlough he would have had to try to carry on his medical work in a hospital which is quite different from the plan on which we are working at Monieka, with the added burden of having to supervise construction of further units.

So we are very glad to be allowed to return to our beloved Monieka and to the hospital which is so well suited to the needs there.

Mr. Hedges and Miss Martha Bateman are the only delegates here from Monieka. Mr. and Mrs. E. B. Smith did not think it wise to leave the station on account of her health, so Georgia Bateman remained with them. On the last day Mary Emma Hedges seemed to have developed whooping cough, so she and Mrs. Hedges had to remain there also. So we still have much to look forward to upon arriving at our home station.

We have enjoyed the fellowship with our white friends at Bolenge, but we rejoice at the thought of reaching our own place of work and being welcomed by our brown friends.

"And He Did It of His Own Free Will"

By MILDRED REYNOLDS

THEY stood on the banks of a lake, a large group of Hindus who had gathered to see a man, his wife and children, buried with Christ in holy baptism in India. They saw Mr. Shah, as he took their confession, and heard his words as they rang out clear above the waters—"Now is the time to say no, if you do not feel you want to accept Jesus Christ." They heard the candidate's answer, "I do accept Him."

Long after the service was over they lingered to question him. His face, all lighted with the glory of the new day ahead, was a real witness to the reality of Christianity. Though they pelted him with various questions, he answered their every taunt with love. And they marveled that he took baptism of his own free will.

The scene changes and we see him back in his village where formerly he was recognized as a man of influence and good standing, but he has broken caste now (the greatest of sins) and must receive persecution. A week passed. They suffered alone. The sweet young mother, so anxious and worried about her children's safety, begins to feel her faith weakening. Six miles through the jungle that new Christian man ran to call us. His face bore signs of suffering and he was panting like an animal. "Come, come, please come, my wife is going back. She can't stand the persecution." We went immediately, but not a person did we find in the village. Having heard the sound of the motor car they ran to the jungle to hide.

When we reached the house that dear woman fell down at my feet crying out, "Oh, forgive me, forgive me, ask God to forgive me. It was for the children's safety I feared I would have to go back. The way is so hard when everyone turns against us." The husband, looking tenderly toward her, said, "You must not complain more. It is a sign of great weakness." As I stood there and looked down into that lonely mother's penitent face and saw the anxious husband and three little children standing near, gazing so pitifully at us, I knew that God was near.

Mr. Reynolds told them the story of Stephen and also of Christ's persecution and death. The man's lips moved as Mr. Reynolds repeated the prayer, "Father forgive them for they know not what they do."

As we visited there that day the mother pointed out the hole in the floor from where the household god had been removed and thrown in the dump heap. She said, "See the *Yisu Masih* picture in its place? Instead of muttering *mantras*, now we can talk to the real God."

Months went by and the persecution continued, but never a word of complaint. Every week the man came to worship with us and in his kind, gentle way asked us

—*Mrs. H. M. Reynolds.*

Daka Singh and family

to send an evangelist to his village. The feeling was so tense there that we could not rent a house or even buy a plot of ground on which to build, so with sad hearts we were forced to send him away to suffer alone.

One day he came saying that his little three-year-old girl was having convulsions. He wanted medicine for her, then turning to one of the evangelists standing by, he said in low, impressive words, "I used to call a *jadwala* (witch doctor), but I know better now." He turned to wave us good-bye and said, "Please don't forget to pray for our baby." Needless to say that we prayed, and the baby was saved. She is now the pride of the home. Every day she goes about that non-Christian village singing in her sweet, lisping voice, *Raja Yisu Aya* (King Jesus Came). Her nine-year-old brother said yesterday, "I have a friend who is just about ready to accept Christ."

At Christmas time, because of the rain, that little family was unable to be here for the celebration but on Christmas Day, in spite of the weather, the father walked six miles through the jungle to spend a few hours with us. When he left I presented the gifts—the first toys his children had ever seen and a blanket, the gift of Mrs. Madsen. He stared at them for a while and said, "Christian love is the greatest thing in the world, but, oh, God's great gift is Jesus our Christ."

Two weeks later the scene shifts back to Nagwahi, the home of this man. The whole Christian community is seated in his spacious courtyard partaking of a real Hindustani feast. The Hindu neighbors are peeking in from all sides, anxious to see if we will eat with him, marveling at the laughter and merriment in his home. What is it all about? It is in honor of the baby girl who arrived twelve days before. He is trying to show his gratefulness for our services at that time. The Hindu cannot understand why we can be happy when a girl is born.

The feast is over and we go out for games. We Christians have decided to make friends with the village neighbors if possible. Listen how we did it. We bought some cocoanuts and had them try at tossing them in a small-necked brass vessel. Whoever was lucky enough to do this received one of the fruits. Even at that I had to catch the girls and by main force bring them out of their houses and make them play. It worked! Now they are begging us to come back every week.

Our Christian brother, Daka Singh, has set aside an apartment in his house for an evangelist and Bible woman and Sahudra bai and Kodu have been there for nearly two months. They have won back the respect of the villagers and are doing a good work. The Bai conducts a small school, with sewing classes for women and girls, helps in all kinds of illnesses and dispenses a few ordinary medicines. They bring many cases to our hospital from that village.

Daka Singh, out of the goodness of his heart, has dug a well for his village and no one of you can ever know what that means in a country like this where water is so dear. He now plans to erect a small church building where Sunday school and preaching services can be conducted regularly for the villagers.

Our hearts are cheered when we hear how he and his wife leave their work and go out to witness for Jesus. It is for such as these that we are willing to labor and suffer even, that they may know Him, the true and only God. As Daka Singh goes on in the work the Hindus say as they did that day of his baptism, "And he did it of his own free will."

The Gospel of the "Good Turn"

OUR boy scouts and wolf cubs are making a great show these days. We now have sixty-four scouts and seventy-two wolf cubs. It is not because we wish to brag, but our groups are the best in our district. And I do believe that this training is having a lot to do with the building of the new Christian citizenship for India. We are stressing every sort of service as is lived out in the "good turn" idea. The scouts put on their camp in November and it was a great success. All of us are thinking in terms of what is needed for this new day in India. There is no question at all but that a new consciousness of self-determination is abroad in the land. If we had enough of the youth who were filled with the right spirit of service, the Christian way or the Christ-way would play a large part in making the new India. Surely scouting will help.

RAY E. RICE.

Damoh, India.

Sylvia Siegfried—An Appreciation

By DR. C. L. PICKETT

THE ultimate influence of a life can never be measured by any rule that the genius of man has yet devised—consecration, purpose, preparation and opportunity sometimes are found united in one individual, and when such is the case no one can even guess the fruitage that may be brought forth. It was more than twenty years ago that Miss Siegfried, after graduation from Hiram College, and having had a rich experience in teaching, first came to the Philippine Islands. Her beautiful home life, her experience with churches in the homeland, her success in the schoolroom, her consecration to the task she coveted and her determination to render the best service within her power, all combined to make her a successful missionary.

No missionary in the Philippines ever gained a better knowledge of the language of the people with whom she was to live and serve than she did. Her first term was spent amidst the beginning of our work. In those days it was a pioneer task. It was the time of the laying of foundations. Travel was by horseback; much of the work from house to house and by individual conversations. Institutional work was yet a dream. And yet there was no corner of the province that she had not visited. And thousands of homes formed their first impression of the Protestant missionary from the services she rendered. The Bible was her constant companion and many there were who gained their first acquaintance with the message of the Book from her lips.

On finishing her first term of service she returned to the homeland to care for her invalid mother until she finally passed to the other life. Five years ago she returned to the Islands again. The churches had become established. Native preachers were more fixed in their habits and methods. Institutions were a real part of the work. It fell to her lot to be associated with Miss Adamson in the girls' dormitory and Bible Training School. But she had not forgotten the native dialect and she did much preaching as opportunity offered, and all the visiting she could get time for. During the last year and a half, owing to the way in which the furloughs of the other workers of the station came, the responsibility for the whole task fell practically upon her shoulders. With a dormitory of about eighty high school girls, the Girls' Bible Training School, the supervision of the churches, preachers and evangelistic work, she had her hands more than full. In fact she was carrying the work of three. How she did it nobody knows. But the Lord gave strength and the results in the way of visible gains were simply wonderful. The dormitory was the fullest that it had ever been. The Training School graduated its class. Monthly conferences with the workers were maintained, and the evangelistic report showed more than the usual number of converts. Her strength lay in her personal influence. She was found master in house-to-house visitation. She was a power with the student classes and the older people always loved to have her with them. She was not at her best in institutional work and only the necessities of the time held her to it. Many congregations were wonderfully helped by her visits—and the problem of self-support was set forward by her in a remarkable way, whenever she could supervise the canvass. She leaves for furlough with the best wishes of all who have learned to love her and appreciate her splendid qualities. The hope is that she may return after vacation with renewed vigor and continue the work of the kingdom for which she is so well prepared.

—*Harold E. Fey.*

Pentecostal union meeting of five independent branches of the churches of Christ, with our own folk, held in Gastambide Church, Manila, Philippine Islands

—*Harold E. Fey.*

Allen R. Huber, evangelistic missionary in Manila, Philippine Islands, and Hon. Teodoro R. Yangco, former commissioner of the Philippines to the United States, and a leading Filipino philanthropist. Mr. Yangco is a friend of every Protestant activity in the Philippines. He had just addressed a conference of our workers when this picture was taken

First National Daily Vacation Bible Training School

DAILY Vacation Bible Schools present a unique opportunity for religious education among the children and youth of the Philippines. The Daily Vacation Bible School movement began in the Islands about 1924 and since that time great progress has been made. Last vacation there were 338 schools, 686 teachers and 12,665 pupils. We are proud of such a record but knowing that there are thousands of children yet unreached we realize that we must push forward this vacation.

No opportunity can be realized, however, unless there is some responsibility. In order to respond to a great challenging task one must be trained. March 12-15, eighty-one workers from twenty-one different provinces attended the First National Daily Vacation Bible Training School which was held at Union Theological Seminary. The school was conducted under the auspices of the Philippine Council of Religious Education.

The first day of the training school was devoted to organization and administration, general methods of story-telling, teaching songs, memory work, prayer and games. The three succeeding days were spent in a study of the kindergarten, primary and junior departments, respectively.

MRS. ALLEN R. HUBER.

Manila, Philippine Islands.

Speaking of Books

An Appreciation of Protestantism

HOW refreshing it is to have someone stand up and say a good word for Protestantism—especially an intelligent and discriminating word. This Burris Jenkins does in *The World's Debt to Protestantism.* It is not a book on Protestant theology, or an argument in defense of Protestant definitions. It is a kind of moving picture of Protestant life and work; a vivid sketch of what is going on in this changing scene of things, and an appraisal of Protestantism's part and place in it. These interesting chapters deal with almost everything under the sun. Why should they not? Religion dea's with everything in life, and Protestantism is above all a practical every-day religion for people to live by in this present world. Business, recreation, benevolence, education, woman, the family, race relations and nationalism all come in for assessment and to be reminded of their debt to the spirit of Protestantism, and of what that spirit requires of them.

There is debit, and there is credit. That is, Protestantism has great virtues and has brought great blessings to men and society. It also has weaknesses and faults. It is all too much denominational and sectarian. No religion in the long history of mankind has ever run to such extremes of division. Nevertheless, there are signs of hope. In spite of obstacles of many kinds, Protestant cooperation and unity are coming on at a rapid pace. Again, in common with all other kinds of religion, Protestantism has had its faults of intolerance, superstition and bigotry. But these, too, like the older sectarianism, are giving away to a new and better spirit.

On the credit side there is the great story of the unearthing of the Bible and giving it to the people in a succession of translations and versions in common tongues. There is the new and free enfranchisement of the individual soul in things spiritual as in things temporal. And there is the rediscovery of Jesus of Galilee and of the kingdom which he proclaimed and for which he gave his life. "Whatever sins may be laid at the door of Protestantism, and there are many—of omission and commission—this much must be said in its behalf, that it has rediscovered and re-presented the historic personality of Jesus, the man and teacher, in such a way as has never been done hitherto in eighteen or nineteen centuries." Along with the rediscovery of Jesus has come the recovery of his ideal and message of the kingdom of righteousness, love, and peace, the reign of God in individual lives and in all society.

Is Protestantism going or coming? What is its future? No man can tell. Many of the tides of the time are running strongly against it. Others are running in its favor. This much can be said, namely, if Protestantism will make itself in the future as it has in the past the champion of progress, freedom, reason, knowledge, and righteousness; and if it will have the courage to live up to the glorious implications of its own rediscovery of Jesus and of the Kingdom of God, it will live and reign the world without end.

H. C. ARMSTRONG.

The World's Debt to Protestantism, by Burris Jenkins. The Stratford Company, Boston. $2.50.

For Your Summer Reading

HERE is a list of fifty books published during the year, furnished by the publishers for the Religious Book Round Table exhibit in connection with the American Library Association Conference, held at Los Angeles, California, June 23-28, 1930. Selected by Frank Grant Lewis, Chester, Pennsylvania.

The list, like those of previous years, represents widely different types of thought.

CHURCH PROFIT-MAKING, by Frederick A. Agar, Revell. 1929. $1.00

MAHATMA GANDHI'S IDEAS, by Charles, F. Andrews, Macmillan. 1930. $3.00.

TWILIGHT OF CHRISTIANITY, by Harry E. Barnes, Vanguard. 1929. $3.00.

FOUNDATIONS OF JEWISH ETHICS, by Simon Bernfeld, Macmillan. 1929. $2.50

BELIEFS OF 700 MINISTERS, George H. Betts, Abingdon Press. 1929. $1.00.

ROGUES OF THE BIBLE, by James M. Black, Harper. 1930. $2.50.

UNDER HEAD-HUNTERS' EYES, by Alva C. Bowers, Judson Press. 1929. $2.00.

PRACTICAL AND PROFITABLE IN CHURCH ADMINISTRATION, by Arthur T. Brooks, Judson Press. 1930. $2.00.

EXPERIENCE WITH THE SUPERNATURAL IN EARLY CHRISTIAN TIME, by Shirley J. Case, Century. 1929. $3.00.

WHY I AM A CATHOLIC, by Gilbert K. Chesterton, Dodd. 1930. $2.50.

WHAT IS CHRISTIAN EDUCATION? by George A. Coe, Scribner. 1929. $2.50.

FIGHTERS FOR FREEDOM, by Austen K. DeBlois, Judson Press. 1929. $1.50.

SCIENCE AND THE UNSEEN WORLD, by Arthur S. Eddington, Macmillan. 1929. $1.25.

ABINGDON BIBLE COMMENTARY, by Frederick C. Eiselen, and others, Abingdon Press. 1929. $5.00.

ETHICS OF PAUL, by Morton S. Enslin, Harper. 1930. $4.00.

HOW THE GREAT RELIGIONS BEGAN, by Joseph Gaer, McBride. 1929. $3.00.

CHRISTIAN REUNION IN ECUMENICAL LIGHT, by Francis J. Hall, Macmillan. 1930. $1.50.

ROBBING YOUTH OF ITS RELIGION, by James F. Halliday, Holt. 1929. $2.00.

S. PARKES CADMAN: PIONEER RADIO MINISTER, by Fred Hamlin, Harper. 1930. $1.50.

DO THE CHURCHES DARE? by Chauncey J. Hawkins, Macmillan. 1929. $1.50.

RED MEN ON THE BIG HORN, by Coe S. Hayne, Judson Press. 1929. $1.00.

CHURCH IN POLITICS, by Stanley High. Harper. 1930. $2.00.

EFFECTIVE CHRISTIAN COLLEGE, by Laird T. Hites, Macmillan. 1929. $2.00.

WHITHER CHRISTIANITY, by Lynn H. Hough, Harper. 1929. $3.00.

SUNDAY IN THE MAKING, by Charles H. Huestis, Abingdon Press. 1929. $2.00.

WHAT IS HELL? William R. Inge, and others, Harper. 1930. $2.00.

CHRIST OF THE INDIAN ROAD, by E. Stanley Jones, McClelland. 1930. $1.00.

CHURCH PUBLICITY, by William H. Leach, Cokesbury Press. 1930. $2.25.

STORY OF LIVINGSTONE, by William P. Livingstone, Harper. 1930. $1.50.

SUPREME BOOK OF MANKIND, by James G. K. McClure, Scribner. 1930. $1.75.

CATHOLIC-PROTESTANT MIND, by Conrad H. Moehlman, Harper. 1929. $2.50.

DAY BEFORE YESTERDAY, by James Moffatt, Cokesbury Press. 1930. $2.00.

RELIGION LENDS A HAND, by James Myers, Harper. 1929. $1.50.

NEW PREACHING, by Joseph F. Newton, Cokesbury Press. 1930. $2.00.

SOCIAL SOURCES OF DENOMINATIONALISM, by H. Richard Niebuhr, Holt. 1929. $2.50.

PRESENT CRISIS IN RELIGION, by William E. Orchard, Harper. 1929. $2.50.

JESUS OR CHRISTIANITY, by Kirby Page, Bap. S. S. Bd. 1929. $2.00.

RELIGION AND THE MODERN WORLD, by John H. Randall, Stokes. 1929. $1.50.

TRUTHS TO LIVE BY, by John E. Ross, Holt. 1929. $2.00.

PULPIT AND PARISH MANUAL, by Henry H. Saunderson, Pilgrim Press. 1930. $2.00.

WASTE-BASKET SURGERY, by Gordon S. Seagrave, Judson Press. 1930. $1.50.

SOCIAL WORK OF THE CHURCHES. Federal Council of the Churches. 1930. $1.25.

EXPLORING RELIGION WITH EIGHT-YEAR-OLDS, by Hellen F. Sweet, and Sophia L. Fahs, Holt. 1930. $2.50.

RENAISSANCE OF JESUS, by George T. Tolson, Abingdon Press. 1929. $2.00.

AUTOBIOGRAPHY OF GOD, by Ernest R. Trattner, Scribner. 1930. $3.50.

SAVIORS OF MANKIND, by William R. Van Buskirk, Macmillan. 1929. $3.00.

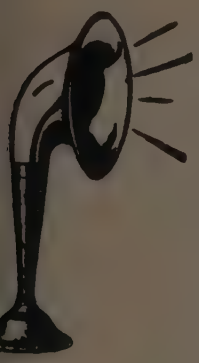
HIGHWAYS TO INTERNATIONAL GOOD WILL, by Walter W. Van Kirk, Abingdon Press. 1930. $1.00.

BIBLE THROUGH THE CENTURIES, by Herbert L. Willett, Willett. 1929. $3.00.

PAGAN REGENERATION, by Harold R. Willoughby, Univ. of Chicago Press. 1930. $3.00.

PENTECOST DAY BY DAY, by Bruce S. Wright, Abingdon Press. 1930. $0.75.

Station UCMS Broadcasting



THE summer months find the headquarters family scattered far and wide. State conventions claim the attendance of many of the secretarial group, young people's summer conferences have as faculty members many of our national workers and vacations lure others to quiet retreats.

Among the headquarters group attending the International Council of Religious Education held at Toronto in June were Roy G. Ross, Charles Darsie, M. E. Sadler, Miss Florence Carmichael, and Miss Cynthia Pearl Maus.

We were saddened in June by the death of the mother of Miss Nora Darnall, Mrs. W. O. Darnall of Lebanon, Indiana. Mrs. Darnall suffered a partial stroke of paralysis and her passing on June 23 was not entirely unexpected. Funeral services were conducted at Lebanon at which S. J. Corey spoke and a goodly number of the office family were present. The sympathy of all friends who knew and loved Mrs. Darnall through the services of her daughter as well as for herself goes out to the family at this time.

A recent visitor at the Missions Building was Miss Mary Judson known and loved as a treasurer of the historic Christian Woman's Board of Missions. Miss Judson always brings us inspiration and cheer.

Other visitors to headquarters were Dr. and Mrs. Fred Aden of Buenos Aires, Argentina. Dr. Aden is Director of Colegio Americano, the school in which we are cooperating with the Methodists in Buenos Aires.

We are glad to note that Miss Edna Dale, who spent many years as a missionary in China, and whose health prevented her return, has gone to Honolulu, where she will have an opportunity to do missionary work through the First Church of that place.

Chapel services recently have been enriched by the presence and participation of Dr. Hope Nichoson of India, Miss Emma Lyon and Miss Chen of China, and Miss Lillian Binns of South America. Other callers have been Miss Virginia Young and Donald G. McGavran of India.

Dr. and Mrs. C. T. Paul of the College of Missions and Hartford Seminary, Hartford, Connecticut, have arrived in Indianapolis for the summer vacation following a successful school year.

Word comes of the marriage of Miss Margaret Conkright to Harold Burnett Cowley of Alexandria, India. Miss Conkright served one term as a missionary in India.

Word has been received of the death of Mrs. C. A. Brady, president of the Michigan Woman's Missionary Society. Mrs. Brady passed away at her home in Battle Creek after an illness of some weeks, and her funeral was held on June 4 in the Battle Creek Christian Church, of which her husband is pastor.

Paul Kepple, who goes in the early fall to strengthen the mission force in Mexico

We are happy to have Miss Ruth Rothenburger, daughter of W. F. Rothenburger of the Third Church, Indianapolis, as a helper in the library this summer. Miss Rothenburger received her degree in library science from the University of Illinois in June.

F. M. Rogers reports an interesting "Open House Week" held at the California Christian Home for the Aged in June. Hundreds of visitors were shown through the splendid new building and good fellowship enjoyed.

Our Florida Christian Home for the Aged at Jacksonville likewise reports an "Open House" on Mother's Day. The house was decorated with beautiful gift flowers, and a program of music and a fine day of fellowship were enjoyed. The guests numbered several hundred.

From our Juliette Fowler Children's Home in Dallas, Texas, comes word of an honor that has come to one of its boys. Thomas Doggett this year received the bronze medal awarded by the Sons of the American Revolution to the girl or boy voted by the students and teachers of Lipscomb Grade School as the "First Citizen." This indicates not only high average in classroom work but a wholesome and Christian social attitude. The honor that is thus shown one of the children from our Home by the school, which is attended by over 1,200 pupils, reflects real distinction on the Home.

Our Latin American fields have in general the same background and the same language, which make it possible in case of great emergency on one field or the other, to transfer workers to meet these needs. Because of the more or less common background, and the use of the Spanish language, a worker thus transferred can begin work at once without the loss of time necessary in other fields to learn the language.

This year we are making several such transfers in order to strengthen the work in Porto Rico, Mexico, and South America. Miss Hallie Lemon, who has served with marked success in Mexico for a number of years, is going after this furlough to Porto Rico to help in the organization of some kindergarten work, and to do religious education work among our churches there. Miss Lemon is admirably fitted for this particular task, and will make a fine contribution to the life of Porto Rico.

Mr. and Mrs. Laurence Granger, who have served in Porto Rico, will go to Mexico after this furlough. Mr. Granger has made a special study of rural problems, and our rural problem in Mexico is largely untouched. Mr. and Mrs. Granger will greatly strengthen the work. They will be stationed at Aguascalientes.

Mr. and Mrs. S. S. McWilliams, who were formerly missionaries to Buenos Aires working in Colegio Americano, and who have served this last term in Mexico, thus meeting an emergency there, will return to Colegio Americano this fall as there is very great need for a couple who have had previous experience in that school. Mr. and Mrs. McWilliams are returning to a task for which they are admirably suited.

The Foreign Department very greatly appreciates the willingness of our missionaries to meet emergencies by setting aside personal preferences and going where the need is greatest.

Summer News and Views from Our Colleges

College Students Who Pay Their Own Way

THE latest information on the subject of the college student paying his own way reveals that it is now being done on a scale that has hitherto been unknown and unappreciated. In a survey made by the National Student Federation, the records of 763 colleges show that 46 per cent of the men and 23 per cent of the women are earning the money to pay for their tuition, and often all their expenses. Over two hundred types of employment are listed, and $26,000,000 was earned by students of both sexes between June 1927 and the same month 1928.

It has often been said that higher education is wasted on many young men and women; but it has a special significance to those who pay for it by hard work. One of the advantages which they have over others is that early in life they understand the value of money. This encourages thrift, and thrift brings many other virtues in its wake. The fact that so many young people should be self-supporting in this particular, indicates a thirst for education which speaks well for the future of the country. Those who thus fight their way through college are almost certain to be successful in the great battle of life.

Commencement Events at Los Angeles

An interesting event during commencement week, June 5 to 13 at California Christian College, was the first choir chorale contest, held in Grayson Auditorium. The purpose of this "competitive sing" was to stimulate interest of the local congregations in their own choir. Participating choirs were limited to twelve in number, and each choir had thirty voices. The same song, "Trust in the Lord," by Handel, was sung by each choir and another number of its own choice. Three cash prizes of $100, $50 and $25, which was given by Mr. Charles C. Chapman, were awarded the winners. The University Christian Church of San Diego, of which Milo Atkinson is the pastor, won the first prize.

Fifty-seven honorary degrees were conferred at the recent commencement and semicentennial celebration of the University of Southern California. One of those honored was our own Charles C. Chapman, president of the board of trustees of California Christian College and one of the most respected citizens of the state of California. Other persons honored were Mei Lan-Fang, famous Chinese actor; Carrie Jacobs Bond, composer; Henry Suzzallo, national leader of educational organization and administration; Visconde de Casa Aguilar, distinguished scientist, University of Madrid; George W. White, former president of the University of Southern California; Warren Bradley Bovard, vice-president and comptroller of the University, and twenty-three consuls representing foreign governments.

Cotner College

At the forty-first annual commencement of Cotner College, held at the close of the school year, twenty-one bachelor degrees were conferred upon the graduates. Earl N. Griggs, of the class of 1913, minister of the University Christian Church, Berkeley, California, delivered the commencement address. Mr. Griggs was given the honorary degree of doctor of divinity, and John M. Howie, class of 1898, professor of mathematics at Nebraska Wesleyan University, was granted the degree of doctor of education.

Raymond G. Aylsworth, son of the late Dr. William Prince Aylsworth, and formerly professor of New Testament language and literature at Cotner College, recently received his bachelor of divinity degree from Union Theological Seminary, New York. Mr. Aylsworth has been offered the Fogg Fellowship with a stipend of $1,000. This fellowship is awarded by the faculty upon its own initiative.

Mr. Aylsworth has received and accepted a call to a professorship in the Biblical department of Eureka College, beginning September 1.

French at Bethany College

The entire plan of instruction in the first year study of French at Bethany College will be changed next year. Instead of attempting to teach a small amount of grammar, composition, conversation, reading, and memorization, as has been done in the past, concentration will be made on three major aims.

The first aim will be to develop in the student the ability to read current French material with a facility and a degree of understanding comparable to his ability to read English. The second aim will be to give the student an understanding of spoken French, and the third will be to emphasize the cultural value of a mastery of French in the personal life of the student.

It is realized that there are other tangible and laudable aims, but the first year work in French at Bethany is going to stake its success on the actual accomplishment of a sound minimum program.

Student Ministerial Association of Bethany College, West Virginia

News Items that Point the Trend of the Day

FOR those concerned with the aesthetic and cultural as well as the religious trends of the day it is interesting to note that one of the three vellum copies of the Gutenberg Bible is to come to the Library of Congress at Washington. Congress recently authorized the purchase of the Vollbehr collection of 3,000 rare books at the price of $1,500,000 and the Gutenberg Bible is the principal feature in the collection. Its value, according to Dr. Herbert Putnam, librarian of Congress, is estimated at $1,000,000. It is known as the Saint Blasius-Saint Paul copy.

Certain copies of the Bible may be rare but others are growing more and more numerous. More copies of the Bible were distributed last year by the American Bible Society than ever before in the 114 years of the organization's history. There were 11,102,664 Bibles, Testaments, and Bible portions distributed in 1929, an increase of 70,000 over 1928. These were printed in 179 languages.

After two and a half years of troublous deliberation the Royal Commission on India, commonly called the Simon Commission, has produced two elaborate volumes. The first is devoted to a survey of the events and social condition out of which the present crisis has arisen. The second contains recommendations for the government of India in the future. The report as a whole affects the future of one-fifth of the entire human race; and never has any document dealt with issues more momentous, far-reaching and perplexing.

The author of the report is Sir John Simon, the chairman of the commission. He is regarded today as the greatest of Britain's constitutional lawyers now living. In tone and style the treatise is grave, dignified, and respectful to the immensity of the issues involved, but the substance of the report is highly controversial.

Gifts to philanthropy in the United States during 1929 reached the tremendous total of $2,450,720,000, or an increase of $120,120,000 over 1928, the previous highest year, according to the John Price Jones Corporation of New York. The amounts under various headings were as follows: religion, $996,300,000; education, $467,500,000; gifts for personal charity, $279,760,000; organized charitable relief, $278,710,000; health, $221,510,000; foreign relief, $132,000,000; the fine arts, $40,000,000; play and recreation, $20,900,000; miscellaneous reform organizations, $14,040,000.

According to a table drawn up by A. L. Warnshuis, the average aggregate expenditure of all mission boards cooperating in the national missionary organizations which are represented in the International Missionary Council is $53,826,028.87. This represents mission boards in fifteen countries.

The Yale Divinity School comes in for a share of the $7,500,000 gift this year from the estate of John W. Sterling. About one-third of the amount will be used in the erection of a group of buildings to be called the Sterling Divinity Quadrangle. Construction will begin next fall.

The Little Gate to God

In the castle of my soul
Is a little postern gate,
Whereat, when I enter,
I am in the presence of God.
In a moment, in the turning of a thought,
I am where God is.
This is a fact.
When I enter into God,
All life has a meaning,
Without asking I know;
My desires are even now fulfilled,
My fever is gone
In the great quiet of God.
My troubles are but pebbles on the road,
My joys are like the everlasting hills.

So it is when my soul steps through the postern gate
Into the presence of God.
Big things become small, and small things become great.
The near becomes far, and the future is near.
The lowly and despised is shot through with glory.
God is the substance of all revolutions;
When I am in Him, I am in the Kingdom of God
And in the Fatherland of my Soul.

—WALTER RAUSCHENBUSCH.

A gift of $2,000,000 to endow the study and teaching of "the humanities" at the University of Cincinnati has been announced from Mrs. Annie Sinton Taft to the university directors. The foundation will be known as the Charles Phelps Taft Memorial Fund.

The world character of the Christian movement is convincingly indicated by the large number of international gatherings which are being held during the summer in Europe, at all of which the Christian forces of America will be represented.

The World Committee of the Young Men's Christian Association was meeting at St. Gergue, Switzerland, in an important conference, June 11-13.

From June 17 to 24, the World's Committee of the Young Women's Christian Associations was in session at Geneva, Switzerland.

From August 5 to 11, the Eighth International Convention of the World's Christian Endeavor Union will be in session in Berlin.

The Executive Committee of the World Student Christian Federation will meet at Waldenburg in Silesia, August 7-14.

The Executive Committee of the World Conference for International Peace Through Religion will meet at Berne, Switzerland, August 12-17.

The World Alliance for International Friendship will meet in Mürren, Switzerland, August 19-25.

The Continuation Committee of the World Conference on Faith and Order will be in session at Mürren, Switzerland, August 26-29.

The International Christian Social Institute, which was organized by the Universal Christian Conference on Life and Work, as a center for research and education on the relation of the Church to social problems, will be held at Mürren, Switzerland, August 29.

The Continuation Committee of the Universal Christian Conference on Life and Work will be in session at Vevey, Switzerland, August 30-September 5.

A child in a family of $2,500 a year income class, by the time he reaches the age of 18 years, has cost his parents a total of $7,425, according to estimates founded on statistical studies of the Metropolitan Life Insurance Co. This sum includes the cost of being born and of food, shelter, clothing, and other miscellaneous expenditures for 17 years.

Four trainloads of famine grain have reached the famine sections in Shensi, China, according to a cable received by David A. Brown, Chairman of the Board of China Famine Relief U. S. A., from John Earl Baker, Director of Relief Operations in China, which read as follows:

"Four trainloads famine grain have reached Shensi famine district. Fifth trainload now passing military zone Shensiward. Forty-seven hundred sacks of seed beans have been distributed."

"Getting this grain and beans from railhead into the Shensi famine zone is a real accomplishment, and this successful administration of relief," Mr. Brown said, "further vindicates the claims of our organization. The defeatists who have obstructed the sending of money to China to be used in giving food to the starving because of the bogeys of seizures and transportation difficulties should publicly acknowledge their mistake.

"As far as I have been informed, in the expenditure of $1,275,000 we have sent to China, the losses were so insignificant that they were not worthy of mention."

In making the cable public, Mr. Brown stated that China Famine Relief U. S. A. has since January cabled $525,000 to China.

Missionary Organizations

Woman's Society

1930-31: *Sharing in His Power.*

Theme Hymn: *Lord, Speak to Me That I May Speak.*

Young Matrons' Society

1930-31: *Sharing Him With the Nations.*

Theme Hymn: *We've a Story to Tell to the Nations.*

Guild

1930-31: *With Him on the Way.*

Theme Hymn: *Where Cross the Crowded Ways of Life.*

Devotional Theme for 1930-31.—"Continue Stedfast"—Acts 2:42-47.

Devotional Theme for September.—"Spiritual Adventuring"—Heb. 11:8-10; 12:1, 2.

September—Theme for Presentation—"Searching for Treasure in the Caribbean."

Aim: That we may become better acquainted with the people of the Caribbean Islands, may appreciate their political and economic situation as it relates to the United States, and may realize the possibilities for their unique contribution to the Christian life of the Americas.

EVERY year the September number of WORLD CALL is devoted to the interests of home missions. The program for this month is devoted to a general introduction to Christianity's stake in the Caribbean area. Why? Because increasingly what were formerly our "foreign lands" are coming to rest on our thresholds—are tapping at our doors with insistent fingers. Practically all communions administer their Caribbean work along with all their other home missions, Negro work, Spanish-speaking peoples within our borders, etc. Look at our national pastors and teachers in Jamaica. Practically all educated in our Negro school at Southern Christian Institute at Edwards, Mississippi, with perhaps some additional training at Drake, Hiram or Eureka. If one could see the nationality groupings in New York, Baltimore, New Orleans, he would see large numbers of Porto Ricans, Cubans and Haitians. Truly "All the world's our brotherhood, and only the stars are foreign lands."

So our home study for this fall may seem to many a study of foreign missions. From September to December we will be finding out all we can about these islands at our back door, but at the gate of the two Americas.

Perhaps there is no spot on the Western Hemisphere so fraught with possibilities of love, trust and brotherhood, or of hatred, distrust and violence.

Which shall it be—exploitation or understanding and the helping hand? The followers of the brother of all mankind will be largely responsible for the answer. America's stake in the Caribbean is far more than that of material gain. There is the possibility of the development of a spiritual culture by the contributions that can be made by each only when a feeling of mutual need is recognized.

I honor the land that gave me birth,
I thrill with joy when the flag's unfurled,
But the gift she gives of supremest worth
Is the brother's heart for all the world;
So come, ye sons of the near and far,
Teuton and Latin, Slav and Jew,
For brothers beloved of mine ye are—
Blood of my blood in a world made new.

SOME say it is madness to sail unknown seas, but with this madness Columbus discovered a new world.

Topics for Presentation: Theme thoughts found in Annual Program Booklets.

1a. Leaflets—"Discovering the Caribbeans," p. 12.

b. "Paragraphs to Ponder," May, 1930, WORLD CALL, p. 21. First three paragraphs.

c. Map Talk (brief) of Area—May, WORLD CALL, pp. 24, 25.

2a. Article—"Lights and Shadows In Jamaica," May, WORLD CALL, p. 9.

b. Article—"The Church on the Job," August, 1930, WORLD CALL.

3. Leaflet—"A Richer Port Than They Knew."

4. Article—"More Wealth from Treasure Island," August, 1930, WORLD CALL—The sterling character of people is the real treasure.

"Launch Out"

Acts 7:1-7.

In days long gone God spake unto our sires:
'Courage! launch out A new world build for me!'
Then to the deep they set their ships, and sailed
And came to land, and prayed that here might be
A realm from pride and despotism free,
A place of peace, the home of liberty.
Lo, in these days to all good men and true
God speaks again:
'Launch out upon the deep
And win for me a world of righteousness!'
Can we, free men, at such an hour still sleep?
O God of Freedom, stir us in our night
That we set forth, for justice, truth and right!

—*Thomas Curtis Clark.*

Helps on the Program

THE following suggestions have definite reference to source articles outlined in the boxed insert on this same page:

1a. Why are the Caribbean Islands so strategically located?

What were some of Spain's purposes in conquest? How would one criticize their methods of Christianizing? How did England and Spain condone piracy in this area? Of what racial groups are the people composed? Indicate what hopes there are for a future of "peace and good will."

1b. Assign these paragraphs in May WORLD CALL for use of timid members.

1c. These pages in May WORLD CALL (24, 25) may be taken out together by loosening wire clasps. Outline Porto Rico and Jamaica in red crayon. Post where all can see. Leave up for four months' study.

2a. Why is Jamaica "key to the Caribbean"? What is the capital and what is its claim to distinction? How many churches have we in Kingston? What important connection between "self-support" of churches and the economic conditions of the members is there? Who are our missionary couple in Jamaica? Who is Oswald Penso?

2b. Why is it so important to have resident ministers or pastors for our Jamaican churches? What are some of the duties they perform besides preaching and teaching?

What is the test of the "worth-whileness" of this type of ministry?

3. Why did Columbus describe Porto Rico as he did? Indicate in what ways the Porto Rican citizens of the United States aspire. Indicate some ways in which we have helped Porto Rico. Name the chief products. What of the general economic condition since the earthquake of 1929? Who is the governor? (See p. 2, May, WORLD CALL.)

4. Indicate what signs of promise to be seen in the people of these islands where Christ's love "constraineth" them. What may we learn from these people? What has their civilization to contribute to ours? Name our missionaries in Porto Rico.

Programs for September

Circle

(For unmarried young women 18-24)

September Topic: *Roadsides in the Caribbean.*

Worship Theme: *Contagious Personalities.*

Hidden Answers

BEFORE the meeting arrange that one of your most alert members or your Adviser be provided with paper and pencil and asked to take down questions that cover the material presented. Announce what is being done before the meeting begins so that all may be prepared to answer when the time comes.

We suggest that you use the following articles from the May, 1930, WORLD CALL: "Hello, Little Neighbors," page three, and "Rebuilding in Porto Rico," page twenty-three.

Our interest in the cause of missions and our desire to be helpful to the missionaries is usually best expressed in our offerings of money. Heavy duty on articles makes it very impracticable to send boxes. However, with Porto Rico the case is different. Since it is a United States possession there is no duty charged. It is well, therefore, that we keep constantly before us some of the needs of the missionaries in Porto Rico, for there are many of them that we can satisfy by mailing things that we have on hand in practically all of our homes and churches. There is always need of picture cards for the little children in the Sunday schools, most of whom come from homes where there are no magazines, no pictures, and no books of any kind. They prize them as dearly as our children prize their most expensive playthings, but the missionaries can distribute them only very occasionally for they never have enough. There are reading rooms in some of our new churches there—quite bare they are as yet, but they are a nucleus of what the missionaries hope to make reference libraries for boys and girls in high school. Here again the case is different from other mission fields because the Porto Rican young people read English, so that any of our good books are acceptable.

In your August meeting ask your members to bring to the September meeting as many colored pictures as possible as well as any good books that can be spared. Ask the Sunday school superintendent for left-over picture cards and story leaflets, Bible picture rolls and calendars. Assemble these in your Fellowship Period and prepare for mailing. Wrap securely and be sure that the correct amount of postage is paid. Address your package to Miss Florence A. Mills, Manati, Porto Rico. She is the secretary of the mission and will distribute the materials among the other missionaries.

Senior Triangle Club

(For boys and girls, ages 15-17)

September Topic: *"What Can I Learn From Others?"*

Worship Theme: *"Our Passport to Life."*

What Can I Learn From Others?

JUST suppose we were to have a test and the questions would read like this:

1. List the characteristics and contributions of the following: The Negro, Mexican, Indian, Japanese, and African.

2. Give the name of at least one man or woman of each race who has made or is making contributions.

Each member of the Triangle Club would find it interesting to study one of the above persons in which he is most interested and come prepared to answer the suggested questions and bring poetry or music written by these people to use throughout the meeting.

Make a study of the local community in which you live. Are any of these races represented? What are their occupations? What opportunities do they have for education? For receiving treatment in hospitals? For attending churches?

The program leaflets give information on the Mexican, Japanese and Indian. Perhaps no other race is of so great an interest to us as the Negro. Secure a copy of *The Upward Climb*, a book on the achievements of Negroes and become familiar with Dunbar the poet; Metselinger the inventor of the lasting machine for the making of shoes; Henson, who with Perry, planted the Stars and Stripes at the North Pole; Hayes the noted singer.

Inquire for the *Who's Who Among the American Negroes* and look through this volume of four hundred pages which lists names of men and women who have achieved, and then compare that with the difficulties which have been in their way, as for example: their living conditions, their occupations, their opportunities for education.

Since the Indian was in this land when the white people came and the Negro was brought so soon after the white men landed in this country, we are suggesting the following bibliographies: *The American Indian, Book of Indian Craft And Indian Lore* by Saloman; *The Indians' Book* by Curtis (the music and stories in this book were contributed by the Indian); *The Indian How Books* by Parker; *Indian Heroes and Great Chieftains* by Eastman; *The American Negro*, "Caroling Dusk" by Cullen (an anthology of verse by Negro writers with autobiographical sketches); *Unsung Heroes* by Haynes (short biographies of Negroes who have achieved); *Portraits in Color* by Ovington; *For Freedom* by Fauset.

Intermediate Triangle Club

(For boys and girls, ages 12-14)

1930-1931: *Trails of Discovery.*

New Trails

ORDER the new *Trails of Discovery* so that you may have them in plenty of time to prepare the October program. As the title, *Trails of Discovery in Mountain and Bayou*, indicates, the emphasis for the quarter will be on our work among the Highlanders and French Acadians as well as other frontier mission churches. Before school begins read again Longfellow's poem, "Evangeline," which tells how the thousands of French Acadian farmers were transplanted from their peaceful homes in Nova Scotia to various places in the United States.

For your Fellowship Period distribute to each one a slip of paper on which are jumbled letters which, when correctly put together, form the name of a missionary. If you are using the summer programs choose the names of African missionaries. Those using *Trails of Discovery* may suit the plan to whatever unit they are studying. Each one must discover whose name he has and it should be his purpose to learn something of that missionary before the next meeting and to remember that missionary in prayer during the month.

A Christian woman was called to her door very early one morning, to be greeted by a Japanese on his way to work. He apologized for troubling her so early, but he wished to say that he had called to thank her for her kindness to his wife. When she assured him that she had done nothing to merit such gratitude he made this startling revelation: "You are the first one to smile at my wife for two years!" Imagine living in a country of so many fine churches for two whole years and not receiving a smile!

A Christian family moved into a community and soon learned that a Japanese family lived in the same block. The mother cultivated their friendship and invited the Japanese mother to bring her children and go along to Sunday school and church with the new neighbor. As they talked of God, religion and life, this timid little Japanese mother wept as she said, "I have lived here for eighteen years, and you are the first one to mention religion to me." And this, too, in a community believing itself Christian all those eighteen years! With so many it is easier to be interested in a Japanese across the ocean than across the street. But that cannot be true of those who are genuinely Christian.

Devotional Study for Adult Organizations

Theme for year 1930-31: "Continue Stedfast"

SEPTEMBER: "Spiritual Adventuring."—Hebrews 11:8-10; 12:1, 2

WHEN we turn to the map in our Bibles that show us Ur of the Chaldees from which Abram went forth at the prick of Divine will to a place he knew not, we are amazed at the shortness of the distance, and wonder that his "trek" was so long recorded as the supreme test of faith. But we forget how modern times have annihilated distance, and find we must close our eyes to the march of three thousand centuries of progress to catch a vision of that bravery and courage which must have been in the heart of the father of the faithful as he faced the unknown horrors of desert wastes and hostile tribes.

What more beautiful translation of an old term into modern meanings than to say that "faith" now or centuries ago was no more than "spiritual adventuring."

Are we not thankful that Abram's spiritual descendants, in this matter of adventuring for God, are many? Read about those "adventurers" of whom Paul reminds the Hebrews in the lesson for our study today, and then remember the heritage that is ours of two thousand years of the Christian era. Indeed it is a "great cloud of witnesses" that today stirs every drop of courageous adventuring blood in our veins to do and dare for the love of God and humanity.

Time would fail me to tell of those men and women of our later day who "by faith conquered kingdoms, administered justice, escaped the edge of the sword, from weakness won to strength." Those of us who read missionary biographies—*Shelton of Tibet, The Mountain of Silver Snow, Some Chinese Friends of Mine, Epoch Makers of Modern Missions, A Master Builder on the Congo*—are convinced that "greater things are in store" for the Kingdom of God. Many of the women of our churches will read *Clouds of Witnesses*—the mission study book by Elsie Singmaster on the lives of great national leaders—and they will recognize the fact that the "Word has not returned unto Him void." Faithful reading of WORLD CALL—month by month—stirs one to greater effort to have a worthy participation in "these great ventures of faith."

During the period from September to December we are to go adventuring with the conquistadores (conquerors) of the church in the Caribbean Islands. Since the day when Columbus planted the cross of Christ on the sands of the New World, there has been a constant stream of "adventurers" coming to its shores—some for fame, some for good—but among them were always those who were on a spiritual quest for the things of God. Among them were monks, godly explorers, and more recently our own missionaries.

These latter days in the Caribbean Islands find need for the greatest spiritual adventuring the church has ever been called to enter upon. There is great economic depression; there is exploitation of the people by huge American sugar, coffee and needlework industries; but there is also a great hunger for love, confidence and good will between Americans of Anglo-Saxon and Americans of Spanish culture. Here is the greatest opportunity in the western world for a spiritual culture that neither can develop without the other.

Upon the occasion of Charles Lindbergh's daring flight for which all the world holds him in honor, an editorial appeared in a New York paper commemorating this flight so symbolic in the person of the aviator, of the spiritual aspirations of god-like men. In it we find a beautiful tribute to that same Lindbergh who later bound the Americas more closely together in his air routings for the Caribbean Area.

"O world, thou choosest not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart.
Columbus found a world and had no chart,
Save one that faith deciphered in the skies;
To trust the soul's invincible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.
Bid, then, the tender light of faith to shine
By which alone the mortal heart is led.
Unto the thinking of the thought divine."

Prayer: Father, we thank thee that in ages there have been men who have dared to launch out on faith into new and untried areas of life. We are awed before the faith of scientists, explorers and prophets. Wilt thou give us a flame from the torch that burned in their lives so that we may have courage to follow the paths of high adventure in thy cause. Be our Guide, lest we build our faith on foundations that will not hold. Give us faith in things that may in the future become realities.

Bless us in these four months of study and prayer for thy work in the Caribbean. Help us to know that as Christian citizens we must be intelligent if we are to share in the spiritual adventuring of thy church today.

Good Ideas

That May Be Used Anywhere

Two Notable Meetings

Mrs. Alma Newell Atkins, church pageantry director of the First Christian Church, Tonkawa, Oklahoma, writes us of two notable meetings held recently by the missionary society of that church. One was a "Love Gift" service with seventy-five present and an offering of $26. The other was a Japanese Tea at which two Japanese playlets were presented. The room was decorated to represent a Japanese garden and there was an attendance of 125 with a silver offering of $20.

The Little More—and How Much It Is!

Inspired by Mrs. Mary Jeter Longfellow, formerly a missionary to India, the women of Maryland and others of the Chesapeake Area have each year sent gifts of some sort for the work in India. These gifts are those that in no way hindered or cut into the regular giving. The women have been doing this as a little over and above, out of the denying of some light luxury, or some simple pleasure, even as simple as a few ice cream cones, and yet how this giving has mounted in its final accumulation! At the last convention held in the Chesapeake Area at Rallston, Virginia, during the women's program they brought in a large number of packages of baby clothes and hospital supplies to be sent to the Memorial Hospital at Bilaspur, India, where we have our largest hospital, and also our nurses' training school. At the presentation of this, they stated that it had been just a gift of lesser self-denials on their part and a use of the minutes for a little sewing and a little giving of their personal selves for the children of the world.

An Honor Guest Party

A unique meeting recently held by the Pacific Grove, California, missionary society, was in honor of the older members of the society. Those seventy years of age or older were Mrs. Amanda Parker, Mrs. Ella G. Morrison, Mrs. M. Humphreys and Mrs. Worden. Mrs. Morrison has been a member of the Christian Church for sixty-five years. Bouquets of flowers were presented to the guests of honor by the Young Matron's Society.

"The Call of the World"

A WORLD CALL luncheon was given recently by Mrs. Curtis Monical, State WORLD CALL secretary, at her home in San Francisco. The guests were the WORLD CALL secretaries of the Bay District societies, with Mrs. J. N. Lester, district secretary. The "Call of the World" was the theme for table decorations, and following a dainty luncheon service suggestions and plans for increasing interest in our church magazine were discussed informally.

A "World Call" Review

Mrs. J. C. Wicks of the Euclid Avenue Christian Church, Cleveland, writes: "We have a placé on our program each month for a short WORLD CALL Review, and the ladies tell what they have read in the current number that most interests them. They enjoy this very much, and I believe it has stimulated reading."

Here's Another Record

Mrs. H. P. Austin, WORLD CALL secretary in the Central Christian Church, Stamford, Texas, has sent us an order for thirty-seven subscriptions. This renews all of the expirations but three, which expired this month. According to the *Year Book* there are twenty members in the missionary society and thirty-eight subscriptions in the church!

Echoes From Everywhere

Preaching by the Wayside

While out in camp for several days going from village to village we were invited by one of the head men of Bahadurpur to come to his village, so we went to the open place in front of his house. They brought two large carpets and spread down on the ground for the people to sit on. Bamboo poles were erected from which to stretch the curtain for the magic lantern pictures. While these preparations were in process I played the Victrola records, songs in Hindi, Urdu and Punjabi to native tunes, as the crowd gathered. After a song or two the beautiful colored pictures were shown to a crowd of at least a hundred and fifty. The people seemed very receptive and we sold a number of Gospels and songbooks, although only a few of the people can read.

We also called on some of the women of the village and found many who were hungry for good things. They were quite indifferent until they heard the songs, then the crowd increased as we went from place to place, until the courtyard of the last place was crowded with eager, listening men and women. As we sang the song, "King Jesus Came," they listened well and as I came to the place "He gave his life on the cross and gave himself a sacrifice for us," one of the men said, "I do not understand that," so I began at a place where they could understand and told them the story that never grows old. How they did listen!

JENNIE E. CROZIER.

Kulpahar, India.

Orphans at Home and Abroad

The big-heartedness which induced Mr. and Mrs. E. S. Robinson of Princeton, Indiana, to take into their home a boy and girl as adopted children, is extended to every orphaned child throughout the world and leads them to the desire to support two orphans in India of about the same age of the children in their home. They say: "We hope by this means to help them realize what it means to have someone love and care for orphans. We have talked with the children about this and they are eager to help. We have made the check a little larger to cover any incidental expense."

"About Their Father's Business"

When the various groups of men and women were going out to sell Gospel portions and tracts, four of the Christian boys in my Anglo-Vernacular Middle School thought they wanted to see if they could sell some books. So they asked the committee in charge for some books, and were given sixty-four Gospel portions. They knew it was a special bazaar day at Sakri, a village four miles away from Bilaspur. So they started out there—no, not by car, or even by bicycle, but they walked. After arriving there, they sold some of the books, but were not satisfied, so decided to walk four miles farther to another village. Arriving there they sold more, but still did not want to return home with some of the books unsold. One of the boys has relatives in a village still twelve miles farther on from the second village, and those boys decided they would go there by foot, and try to finish their sales. They arrived late in the night, and the relatives were surprised and astonished when they learned that the boys had walked that whole distance. But they gladly gave them food and a night's lodging. The

What Is the Church?

(Colossians 1:13)

This is the church of my dreams. A church adequate for the task.
The church of the warm heart,
Of the open mind,
Of the adventurous spirit;
The church that cares,
That heals hurt lives,
That comforts old people,
That challenges youth;
That knows no divisions of culture or class,
No frontiers, geographical or social;
The church that inquires as well as avers,
That looks forward as well as backward,
The church of the Master,
The church of the people,
The high church, the broad church, the low church,
—High as the ideals of Jesus,
—Low as the humblest human;
A working church,
A worshiping church,
A winsome church;
A church that interprets the truth in terms of truth;
That inspires courage for this life and hope for the life to come;
A church of courage,
A church of all good men,
The church of the living God.

—JOHN M. MOORE.

next morning they went out and soon sold all their books, and could have sold many more. In the afternoon, they walked to the nearby railway and came back to Bilaspur by train. In the meantime, the parents and relatives of the boys had gotten more and more worried and alarmed, and were about to report the matter to the police, as they could not imagine where the boys had gone or what had happened to them. So they were greatly rejoiced when the boys arrived on the afternoon train. One of the boys, on being told that the parents had been much concerned and worried about them, replied, "Why were you worried? Did you not know that we had gone out to sell Gospel portions, and to preach and try to spread the gospel of Jesus Christ?"

F. E. HARNAR.

Bilaspur, India.

Missionary Work Through the Newspaper

Ira D. Crewdson, our missionary in Fukushima City, Japan, has responsibility for the Fukushima office of the Newspaper Evangelistic Association of Northern Japan. Some of the activities of this organization are to provide articles for the daily newspapers. Many are written in direct response to the questions about Christianity that most frequently appear in letters from inquirers, some relate to current events such as the London Peace Conference, others are written in an effort to evangelize young men of rural districts and stimulate them to active seeking for spiritual light; a library of 675 volumes is maintained and the present membership is 267; thirty-seven inquirers completed the elementary course of religious instruction last year and were awarded certificates, and the present membership is sixty-three. In the higher course there were seventeen graduates; correspondence is carried on with inquirers, many asking serious questions about religion and practical matters, many coming from readers of the library books; ten thousand copies of a prospectus were published and several thousand copies of several different tracts or leaflets.

Report comes that these efforts have gained considerable foothold in the form of public and official favor and that the material is not censored. Responses have come in the form of 1,953 new inquirers registered for the first time.

Intensive Evangelism In Damoh

The Universal Day of Prayer Program was given in the Central Province for the first time this year. Eight women were in charge and it was very inspirational and helpful and well attended. Special stress was placed on the sale of the Gospels and on personal evangelism. A meeting of Christian women was called at the beginning of the special week of evangelism to plan definite work for those who cared to volunteer. Mrs. Ray E. Rice led the meeting and encouraged the women to attempt special forms of service and evangelism not only that week but during the following months.

Thirty-three boarding school boys and forty-seven other Christians sold 710 Gospels during the week.

On Sunday morning the Christians, including the boarding school boys, had a parade from the Christian *mahalla* to Sunday school, through part of the city. We sang along the way and stopped at the fountain to sing two songs. Quite a large number of people watched the parade and we think a good beginning was made this year in the observance of the special week of evangelism.

ANN MULLIN.

Damoh, India.

—Mae Yoho Ward.

Normal B. Ward (right) and Señor Munez and daughter

Milk Bottles and Honesty

The little chapel which we use for our church services is really the long dining room of a house which we have rented in Savadra, and in which the pastor, Señor Munez and his family have moved for the present. We had some pews made and the room now seats thirty-six. Last night at the preaching service there were forty-three in attendance, so that chairs had to be put in the tiny little space which is available. It looks as though we ought to take out a wall and throw two rooms together immediately for we are certainly crowded and have been for the last half-dozen meetings.

Last night at the service Señor Munez told of having heard at ministers' meeting a man speak of his experiences in the States in which he said that he saw people put milk bottles out on their steps with money in them and hours later the milkman would come around, take the money and leave the milk and nobody robbed the house of either the money or the milk. Then he said, "Could that happen here in Savadra?" and the ripple of laughter that went over the group told more plainly than words that it would be a sheer impossibility. The Argentinians do not seem to trust one another. If we are ever going to build up an attitude of honesty we will have to begin with the tiny tots. We rejoice over the number of children who are coming to our children's meetings each Tuesday.

MAE YOHO WARD.

Buenos Aires, Argentina.

She Didn't Worry

There has been a gratifying increase in the interest and confidence of the people in our work in Bilaspur. It has always been difficult to persuade even our Christian mothers to leave their children in the hospital unless they were with them. A short time ago the little daughter in a very nice Panjabi family had had numerous attacks of sore throat and as her tonsils were enlarged and infected, a tonsillectomy was advised. The parents agreed and the child was brought to the hospital the evening before the operation was scheduled. As the mother was needed at home she left the little girl and went away. Early the next morning, when all was ready in the strange big room, little Jaswant looked about curiously and with interest. When prayer was offered, she listened intently and then following instructions, breathed in the sweet medicine and

—Normal B. Ward.

Some of the children and young people with whom Mr. and Mrs. Ward work in Buenos Aires

quietly went to sleep. Her mother came later to see if anything was needed and said, "Yes, I knew everything would be all right, so I didn't worry." We were all impressed by the trust and confidence of this Hindu mother and her little seven-year-old daughter. We felt more than ever the responsibility laid upon us in our daily work.

HOPE NICHOSON, M.D.
Bilaspur, India.

A Worth-While Practice

Two years and a half ago when we adopted our Pentecostal Aims for Central Church, one was the presentation of a complimentary subscription for one year to WORLD CALL, to the head of each family won to the kingdom. The money necessary to this plan has come from several individuals and involves a narrative both interesting and challenging. Had I not believed WORLD CALL to be the best periodical of its kind to be found anywhere I would not have suggested the plan.

B. S. FERRALL.
Buffalo, New York.

Gaining Entrance To Homes

Jagarmati bai works alone in Patera, which is twenty-one miles from Damoh. When she began work there a few women invited her to their homes to talk with her, to answer questions and to sing. Then their neighbors heard about her work and invited her. People found out her ability to help in cases of illness and called her. The doctor also called her to take care of some cases which came to him, and she thus gained entrance to more homes. She draws water from the same well and washes clothes in the same lake as the village women. At the well and the lake other women became acquainted with her and invited her to their homes. While I was there recently, we were invited to two new homes where the women want her to come regularly.

ANN MULLIN.
Damoh, India.

For Which We Apologize

In a recent issue of WORLD CALL, always fine, you had my picture distributing seed wheat, with the legend under it reading that "this should increase the farmers' crops *three fold.*" Gee! That was stretching it some. The highest estimate I placed on it was thirty per cent.

FRANK GARRETT.
Nantungchow, China.

New Lives In India

During the past year there have been 839 in-patients in Jackman Memorial Hospital with 30,251 daily treatments—which means that for every day's residence of a patient one treatment is counted, although in reality most of them actually receive about ten times that number, while 2,154 operations have been performed, including minor operations and injections.

Judging from the number of obstetrical cases the population of Bilaspur is on the gain. Our speed record is four cases in thirty-six hours. It has been much easier to encourage the Mohammedan and poorer Hindu women to take advantage of hospital care but the well-to-do and high caste Hindus have been hard to persuade. There is so much superstition, religious and otherwise, involved at such a time. However, during the past year among our patients have been numbered the wife of a prominent lawyer, head of the Hindu Sabha; the wife and also the sister of one of our private practitioners; the wife of a government medical officer who was on tour but left word that his wife was to go to the Mission Hospital; and many others.

As our nurses are required to care for twenty cases before they are eligible to sit for their midwifery examination, we are not only rendering a real service to many women in their time of need but during the past year it has not been necessary to send any nurse away to complete her number of cases as was formerly necessary.

HOPE NICHOSON, M.D.
Bilaspur, India.

Hidden Answers

1. What is the purpose of church erection department of the United Society?
2. What secretary in the United Society has the largest family?
3. Why and how does the United Society give advice to churches in their building plans?
4. What happened to the missionary receipts of the Magnolia Avenue Church, Fort Worth, during its building campaign?
5. Where will the Sunrise Prayer Service at the Washington Conventions be held?
6. What secretary is leaving the United Society? To what work does he go?
7. What part does the church play in the civic life of Jamaica?
8. What missionary society has nearly twice as many WORLD CALL subscribers as it has members?
9. How much did the receipts from our foreign fields amount to last year?
10. How are the Chinese Christians accepting responsibility for the work?

In Memoriam

Mrs. Kate Heiny, April 16, 1930, Clarksville, Indiana. Age 86.

Mrs. Mary L. Youti, June 8, 1930, Paragould, Arkansas. Faithful member of missionary society. Age 89.

W. J. Loos, June 17, 1930, Maysville, Kentucky. Gave twelve years at the beginning of his ministry and twelve years at its close to the church at May's Lick, and for seventeen years member of the missionary society at that place. Son of the late Charles Louis Loos.

Mrs. C. A. Brady, June, 1930, Battle Creek, Michigan. President of the Michigan Woman's Missionary Society and wife of the pastor of the Christian Church in Battle Creek.

Mrs. Anna Jessup, April 22, 1930, Cicero, Indiana. Charter member of the missionary society. Age 67.

—M. H. Duncan.

Picture of those in attendance at the first World Day of Prayer service ever held in Batang or among Tibetan women. Four women on the church board worked up the program. Mrs. Norton H. Bare is shown in the front row holding a baby; at her right is Chang Lhashi, a deaconess, holding a Tibetan Bible, while Mrs. Marion H. Duncan stands in the rear at the right of the picture

What, Where, When and How

A Continuation of the Trip Featured in July

THE tourist may leave Los Angeles by the Santa Fe or the Union Pacific and come back through Denver, Colorado. Here are two most interesting pieces of work. Mrs. F. W. Henry is acting superintendent of the Colorado Christian Home for Children, where nearly seventy children, about half boys and half girls, are given a most happy and constructive Christian home life. One of the most interesting features is the new baby ward. And then our traveler will wish to stop off at Rocky Ford, between Pueblo and La Junta where the cantaloupes grow. Here she will find that we are also growing Christians in that infant but most interesting Japanese evangelistic work being carried on among the Japanese cantaloupe growers of the valley. The pastor of the church, R. H. Polly, will help you to get in touch with Miss Clara Crosno who will do the honors of hostess and introduce you to this fine new home missions work.

Our traveler's ticket may take him to St. Louis where of course he will wish to visit that oldest and biggest of our children's homes maintained by the benevolent department of the United Society. Anyone passing through St. Louis at any time should by all means plan an extra day to see what his church is doing in a scientific and yet in a loving and Christian fostering of these wards of the church.

But those of you who are living in the eastern part of the United States will be saying that very few of us can take a western trip. That is true, but we must remember that a large number of our people live west of the Mississippi and find it easier to take such a trip than to take one in the East. However, if there are such, and there will be many, who will defer their vacation days until the time of the Washington Conventions, hoping to do some sight-seeing on the way to and from that great gathering of our people, very well, here's what may be seen in the eastern part of the United States.

Eastern Tour

Those who plan going to Washington, D. C., New York, etc., and are traveling by car, will follow the national highway which will take them to the city of Indianapolis, where the headquarters of practically all of the organized work of the Disciples of Christ are located. The state of Indiana offices for religious education are in the Occidental Building, opposite the Lincoln Hotel.

In the new Chamber of Commerce building on North Meridian, are the offices of the Board of Temperance and Social Welfare, the Pension Fund, and of the Board of Education which concerns its work with our church colleges. Following East Washington by machine or street car, one goes four miles directly east on the national pike to Irvington. Alighting at Downey Avenue, he goes two winding blocks to the old College of Missions Building now known as the Missions Building, housing the United Christian Missionary Society, made up of the six old boards, Foreign Missions, Home Missions, Church Extension, Christian Woman's Board of Missions, Benevolence and Ministry. It is in a most beautiful setting of green lawns and towering trees, and a conducted trip through the building gives one a very much better understanding of the greatness of the work being carried on by the brotherhood through this united agency.

The tourist will also wish to see Flanner House, the social settlement for Negroes in Indianapolis, started by the Christian Woman's Board of Missions, but which is almost entirely self-supporting at the present time, although the buildings used are owned by the United Society.

People visiting in the states of Indiana and Illinois may find it possible to visit the old people's home at Marion, Indiana, some sixty miles north of Indianapolis, or the old folks' home in Jacksonville, Illinois, not far from Springfield, Illinois, the home of Abraham Lincoln. Mrs. E. C. Caffee of Marion will be glad to introduce you to our family of twenty-three, all women, in that home; and Mrs. M. C. Redd, the superintendent of the Jacksonville Home will be glad to make the traveler acquainted with the thirty-two men and women who are happy in the church's ministry in the lovely home there. The small but efficient hospital supported by the benevolent department at Valparaiso, Indiana, is not very far from Chicago and would prove an interesting adventure in another ministry of the church.

The national road leads through Wheeling, West Virginia, which is only sixteen miles from Bethany, where the Alexander Campbell mansion, the cemetery where he and Thomas Campbell are buried, as well as A. McLean, for so many years the leader of our Foreign Christian Missionary Society, and Bethany College, founded by Alexander Campbell, are situated. The national road then goes on to Washington, Pennsylvania, near which one may find the five or six points in West Pennsylvania where work is being carried on among new Americans working in the coke regions. Miss Bessie Beckett and Ray Manley at Republic, will be glad to show the work to anyone passing through.

In New England and New York, are several attractive pieces of work. The Ridgewood Heights Church in a New Jersey suburb of New York is a product of the church erection and home missions departments and is doing a fine work among second generation foreign born people in a regular church program. In Newark, New Jersey, is another work for European immigrants, carried on by Mr. Matejka. It is a beautiful drive to Hartford, Connecticut, where the College of Missions is carrying on in connection with Hartford Theological Seminary. There you will find at least some of the faculty members—President Charles T. Paul, Andrew F. Hensey, Clarence Hamilton and George W. Brown, being our men on the faculty of the school.

Travelers through Florida, coming down the Atlantic Coast Line, could well consider taking the route through Atlanta, Georgia, one of the most beautiful and attractive cities of the South, where there is a new building for our family of thirteen boys and twenty-four girls in the Southern Christian Home, of which Miss Sue Steiner Hook is superintendent. Going on to Jacksonville, Florida, one finds a very interesting group of sixty to seventy men and women who have reached a ripe old age with no immediate family or friends to look after them. Mrs. Bessie C. Reaser will be very happy to show visitors through the home and introduce them to our guests there.

Travelers from the south and southwest should plan to see Jarvis Christian College for Negroes at Hawkins, Texas where that splendid Negro leader J. N. Erwin, is president. Hawkins is reached from Dallas, where are located two of our finest benevolent homes—Sara Harwood for Old folks and Juliette Fowler for Children. From Hawkins, one can get to Vicksburg, Mississippi, near where is Edwards, the pioneer of our Negro schools—Southern Christian Institute for so many years ably directed by Brother J. B. Lehman and wife.

Those passing through Kentucky should not fail to visit Hazel Green near Richmond, and those en route through Tennessee, that other well-known school for Highland young folks—Livingston, near Nashville.

"Stay-at-Home" Body

This Trip Is for You Too

This trip circling the United States in a visit to "our" work is one easily taken by any group in the church or by an individual using a map—wrapping paper and crayons will do the trick—and the finger. (And don't forget the imagination!) *Survey of Service*, WORLD CALL, and the last annual *Year Book* are good guides for this tour.

Bulletin II—No. 8

Address all inquiries to the Missionary Education Department, Missions Building, Indianapolis, Indiana.

Adult-Young People's Worship Program for Sunday Schools

AUGUST

Theme: Fellowship With Those of Other Communions.

Song: Blest Be the Tie That Binds.

Scripture Lesson—(Leader): And Peter said unto them, Ye yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God showed that I should not call any man common or unclean.

Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable unto him.—Acts 10:28, 34, 35.

Story: The question before the class was: "Why should an Italian Roman Catholic family expect charity from a Protestant girls' class?" The family, however, unquestionably needed help and it was equally evident that their own church would do nothing for them. And so it happened that a little baby was clothed, a baby by the way that the Italian priest christened. Yes, the family was devoutly Catholic.

When the bitter winter was over the Italian priest called upon the teacher of the class to thank the class for what they had done for one of his families. And the members of the Italian family began to call upon the teacher. Nor did they come empty-handed. In Italy the husband and father had been a famous gardener. Now the wife brought the products of the little lettuce and radish plantings to the home of the teacher.

Of course the teacher was reluctant to take for nothing what was so evidently a return for the help that her class had extended to the needy family. So pay for her vegetables was offered the Italian mother. She immediately burst into tears. Said she, "Why do you offer to pay a friend for a gift? Last winter you came and did for me what I could not do for myself; and I did not offer to pay you. Now I come to do for you what you could not do for yourself, and you offer to pay me. I thought we were friends. Listen! You cut your hand and blood will come. I cut my hand and blood will come; the same kind of blood. We are sisters and we have the same heavenly Father."

A great feeling of understanding swept over the teacher. Here was a daughter of the same Heavenly Father, a sister indeed. She loved the same Savior.

Hymn: There's A Wideness in God's Mercy.

Prayer: O God, who made of one nation of men to dwell on all the face of the earth, we thank thee for thy perfect love. Help us to be perfect as thou art perfect. Give to our great brotherhood to go up to our Pentecostal Convention at Washington feeling our fellowship with men of every race and every faith. Help us to lose our petty jealousies and prejudices in the vastness of human brotherhood and divine fatherhood. May we see thee more nearly as thou art, the Creator of all and the Father of everyone. Through Jesus, in whose face we see thy glory, Amen.

Instrumental postlude: There's a Wideness in God's Mercy.

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

August 3. Naomi and Ruth

An Indian girl in the southwestern part of the United States has come to the place where to serve the God she has learned to love she needs must turn from her own home and her own people even as did Ruth turn from Moab to Judah. Yannabah, for that was her name, had been a student for five years in a large Indian school and there she had not only learned many things from books but had had some training in hospital work. She had also caught the spirit of service and was giving her allegiance to the Christ whom she had learned to love. She was slowly riding home across the desert thinking how good the desert air was after her five years at school. Ahead of her were several vacation weeks of joy, freedom from discipline and routine, and time to be at home with her own people. But her revery was rudely broken with a voice, "Hocko, shahte," her cousin who worked at the trading post called to her. He had come to meet her with the message that the trader's child was ill and needed medical help. "I will go," she quickly replied. But the boy answered her with the news that that very night there would be a "sing" for her and her mother had said she could not go to care for the trader's child. For a moment she hid her face for she knew as did her cousin what a "sing" was and what it meant to her brave plans for the future. It was the custom of the tribe. The men would come to look her over and finally one of them would take her to his dirty hogan to be his wife and to live there always. But in that moment of faltering she faced the turning away from her own people, their ways and their faith. "Tell the trader's wife to look for me on the sheep trail by the time the moon is up," she told the boy and rode more slowly on home. Her mother sat on the ground in front of the family hogan. She was busy frying bread in mutton fat. Together they sat in silence. Once Yannabah lifted her head and looked long into her mother's eyes until both of them turned away troubled and uneasy. Perhaps the mother was sensing the struggle in the daughter's heart. If she stayed some Indian would choose her for his wife and she could never go back to school. If she did not stay tonight she could never return to her mother's hogan but she could go back to school and later get the hospital training she so much wanted. It might be then some day that she could return to her own people and serve them in some hospital on the desert. But if she went it must be quickly, before the evening crowd gathered for the "sing." She gave a last long look at the bent old mother at her task beside the fire and slipped away. The old woman heard her go but did not try to stop her. Perhaps between mother and daughter there had come a moment of understanding and the old woman would not prevent her daughter from venturing on into the strange land of new ways, new service and Christian living.

August 10. Hannah

In a remote valley, on a tea plantation in far-away Formosa, lived an unwanted little daughter. When only three years old she was given to a family to become eventually the wife of a son of the family. Once a year she was allowed to visit her home and there, though she had once been unwanted, she was now dearly loved and found it a great trial in her childish life to have to go back to the future parents-in-law who treated her cruelly. But in that home she had one real friend, the old grandmother who was always kind to her and when the child, Minnie, was thirteen years old the old woman took her on a trip to Tamsui. At the wharf they stopped to listen to George L. Mackey, a missionary, who was standing near by preaching. The old grandmother liked the message and soon became a convert and told the story of the Christ to all her fellow townsmen. After awhile the missionary came to the neighborhood, a church was built and the old grandmother and Minnie were among the first Christians to worship there. As time passed and Minnie grew older in years and more established in her Christian ways the missionary asked her to become his wife. So Minnie set up housekeeping in a little whitewashed bungalow and from its very inception hers was truly a Christian home. Three children were born and the home was

ever a busy place over which Minnie presided with ease and Christian grace. The front hall of the house was turned into an office and the rear hall became a dispensary. When the girls' school was started the first students had to be found, brought to the mission, clothed and fed. These pupils Mrs. Mackey received, cared for and taught. She took an active part in all the affairs of the mission but never neglected the home and children. Her home radiated the love of Christ and its influence reached far and wide throughout North Formosa. After her husband's death she continued to assist in all the good works of the mission. She was so greatly beloved that her birthday was a festive day in the community. Her children call her blessed and their lives show forth her Christian living. Perhaps she is most like Hannah in her loving thought for these children of hers and in her concern that they should take up Christian service. The elder daughter is a regular worker for a missionary organization, the second daughter is the wife of a Formosan pastor and the son is the head of a mission high school for boys. (Retold from, *A Cloud of Witnesses*, one of the new mission study books, by Elsie Singmaster.)

August 17. Saul

Like unto Saul in the way in which he learned to profit from failure and carved success out of defeat is Choy Ting Kan of China whose story is told in a 1929 issue of *The Missionary Review of the World.* As a lad he was sent to the United States where he spent nine years in study, graduated with honors and returned to China where he became a teacher in a government naval school. When the war with Japan broke out he was made captain of a torpedo boat and thus soon came into active encounter with Japan's warships. He was made a prisoner of war and while in prison camp in Japan he came in contact with a missionary and became a Christian. When asked what he would do if released he quickly replied that he would go back and fight, so he was still detained. When the war was over and the time for exchange of prisoners had come it was learned that back in China he was considered a traitor and deserter and the order had been issued to have him beheaded as soon as he fell into Chinese hands. So through his missionary friend it was arranged that he might be released and remain in Japan under the missionary's care. Later in Formosa working for the Japanese government he lived in earnest, happy, Christian fashion. Still later he returned to China, was repatriated and eventually became a leader in the reform movement. He dropped out of the life of his missionary friend and for years no word passed between them. Finally the missionary got in touch with him and learned that again he had faced sorrow and defeat, this time in the death of his wife and two children from plague. He had given up his faith and become a sceptic. But with the renewal of friendship the old faith returned. He was made the head of one of the departments of the government and was the right-hand man of Yuan Shi Kai, when he was president of the Chinese Republic. In remarkable fashion he made the great stumblingblocks and sorrows of his life avenues of progress. From failure and grim disappointment he learned the way to success both in position and in character.

August 24. Jonathan and David

A story is told in *Foreign Magic* that clearly reveals the beauty of friendship that was like unto the friendship of David and Jonathan—a friendship between an American medical missionary and his Chinese assistant. Dong Sien Sung, the Chinese assistant, and his brother had been rescued from near starvation by the missionaries many years before, had been kept and cared for, educated and loved and he had become a Christian. Now as a skillful medical assistant he was located in a mission station with a missionary doctor. Between them the friendship was very close. But Don Sien Sung wished he could be earning more money. Busy though he was and invaluable to the mission station in so many ways he yet knew that they could pay him no more than a living wage. So when a chance came to go to another city as a doctor with a splendid salary assured him he fought a real battle with himself and decided to accept the position, but at the urging of the old mother of his doctor friend he decided to stay on with the mission. Two years passed by and this time an offer came more alluring than the first and with a much larger salary. This time he gave up his work in the hospital and other work in the mission station and took his family to the new city and work. But though the work was interesting and the income almost luxurious he was never happy. He missed the kindly helpful spirit of the Christian community and his missionary friends but most of all he missed the missionary doctor with whom he had worked in such close companionship. Hearing of a terrible famine that was raging around his old community he decided to go back. In the midst of so much suffering his progress was slow as everywhere he stopped to do what he could to relieve the terrible suffering. When he drew near the Mission compound he hastened his steps thinking of the meeting with his friend. But he soon heard that his beloved friend lay at the point of death—it was rumored that he could not live more than an hour —ill with typhus fever brought on through his heavy work in connection with the grievous famine. He hurried on but at the door was debarred by a foreign nurse who urged him for his own sake and for his family's not to go in where he would probably contract the disease. With no thought but for his friend he pushed his way in and in the sad days of suspense that followed no one was more untiring than Dong Sien Sung. In the sick room he was invaluable, skillful, quieting and never leaving the bedside. When the doctor was strong and referred to the time when his Chinese friend would return to his own practice he learned of the other's decision to come back into the work of the Mission. Again was renewed the joy of sharing in the mutual tasks. Then came rumors of war and trouble. The Americans were ordered to Shanghai and all but the missionary doctor left. Later it seemed imperative that he go also but only at the pleading of his Chinese friend did he finally yield and catch the last train for Shanghai before the trouble broke. During all the time of turmoil and danger that followed, Dong Sien Sung remained true and steady at his post, having asked his American friend to look after his family if he were killed. When at last the troubles were over and the doctor came back he was greatly moved by the loyalty and devotion of his Chinese friend who had so well protected all his property and the mission buildings.

August 31. Amos

Hearing and answering the call of God into service for others comes to many and in many ways and places. The story of Mr. Suto, for years one of our most devoted and consecrated pastors in Japan is told by Mrs. Madden in the *Land of the Cherry Blossom.* Perhaps his call came through his Christian mother who stood by him through difficulty and disgrace. She had been baptized by C. E. Garst many years earlier in Akita. The young man was drafted into the army and sent to Sendai where he got into much mischief and fell into evil ways. His mother, hearing of his wild ways went to Sendai in order to be near him and help him. Finally he struck a superior officer and was sentenced to twelve years in prison. As often as possible his mother visited him. She encouraged him to study and read and brought him a Bible which she had bought for him years ago but which he had never read. Buddhist priests also visited him but his mother's Christianity and the Bible which she persuaded him to read finally won him over and he became a Christian. At once he turned to his twelve companions in the prison and after awhile brought four of them to his Christ. The death of the Empress Dowager released him from prison and he turned his attention to Christian service, seeing the great need and feeling called to carry on for his mother's sake. He was trained in our Christian schools in Tokyo and sent as pastor to Akita and later to Sendai which place he especially loved since so many of his life's experiences had happened there. He married a Christian girl, a Bible woman who was reared in

On to Washington!

There is every indication that the International Convention next October will be one of the greatest our people have ever held—not excepting the Centennial Convention in Pittsburgh.

The Christian-Evangelist is concerned, for the brotherhood interest, in encouraging the largest possible attendance at this convention in our Capital city, and at the great World Convention to follow.

Churches should send their pastors, from near-by points and from afar—all of them. Some will send at least one other representative, probably the wife of the pastor.

Part or all of the expense of sending the pastor's wife, or someone else, may be provided for without any drain on the church treasury, by following the usual Christian-Evangelist plan.

This is not in any way connected with any special train movement. The Christian-Evangelist will not conduct a special train to Washington, since there are diverse routes, each having attractions different from any others.

The plan proposed will not only provide for Convention expenses, but will add to the spiritual life of the church and to the Christian growth of the members.

Ask for Information

W. B. Clemmer,
Circulation Manager
The Christian-Evangelist
St. Louis

Miss Kate V. Johnson's home, and theirs was a beautiful Christian home. Whenever any need presented itself, that to him was a sacred call to service and ever he readily answered, "Here am I; send me." During his last illness which resulted in his death in 1914 he lay for months in the hospital and carried on his good work. At his bedside men were brought to confess the Christ. Reconciliations were effected between enemies. Christians grown cold and careless were brought into earnest service again. Far and wide his noble life cast its influence.

New Department at College of Missions

THE Kennedy School of Missions and the College of Missions at Hartford Connecticut, announce that the special courses on Latin America, which they cooperatively conducted at Hartford during 1929-30, have been expanded into an organized department under the direction of President Charles T. Paul. The new department will be in full operation with the opening of the next session, September 23, 1930.

The curriculum aims to respond to the new era of spiritual awakenment now apparent in Latin America and the increasing demand for thoroughgoing, progressive preparation on the part of its religious teachers.

The new courses have been formulated with respect to the needs of three classes of students:

(1) Candidates preparing for first Christian service in a Latin-American country.

(2) Missionaries on furlough from Latin America, who seek more advanced orientation into the possibilities of their field, and the technique of their task.

(3) National Christian leaders—Latin-American pastors and teachers—who may desire to spend in North America a period of specialized study and conference.

Interesting Experiment of Four Christian Colleges

AN INTERESTING experiment is being conducted by four Christian colleges in the blue-grass section of Kentucky. The faculties of the four colleges meet in joint session four times each year for the discussion of their common problems. Four denominations are represented in the four colleges, but the faculties meet as one group without any trace of division or discord. The participating institutions are Center College (Presbyterian); Georgetown College (Baptist); Kentucky Wesleyan College (Methodist); and Transylvania College.

Among the purposes in the establishment of the joint faculty meeting has been to secure that strength of action which comes from unity. While the four colleges are competitors so far as students are concerned, they are one in the appeal which they make to persons who believe in the type of Christian education which they are seeking to represent. All of the schools are distinctively Christian in origin, purpose and plan of operation. The joint faculty meetings are practical demonstrations of the falsity of charges that church colleges are narrow or bigoted, and an assurance of that common devotion to the principles of Christ which marks all the Christian colleges.

Reasons for Taking Bible College Courses

1. The communities to which university graduates go are in need of trained lay leadership in religion.

2. Modern leaders in the complex of life of our day should have a comprehensive understanding of the principles which underlie our Christian civilization. This requires intensive study in religious fields as well as in other university disciplines.

3. An educated man or woman should know the religious cultural background of our race if he is to be well balanced in his education. Hear this word from one who has been working for twenty years in a state university: "The average student comes to college with the mind of an eighteen-year-old as respects his intellectual development, and the mind of a ten-year-old as respects his religious con- the University by improving our opportunities now.

4. Serious study of religion not only has cultural value for the student, but it should also supply moral insight.

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For information concerning the

World Call Pilgrimage

see inside back cover

Our School in Paraguay

WE HAVE been back in Asunción since the twelfth of December. We are glad to note that Colegio Internacional has gone steadily forward through the years. All indications point to the hope we have that 1930 will be no exception to that rule.

The total enrollment to date is 223 and is exceedingly gratifying. The enrollment last year was 146. Among the 223 in attendance this year are sixty-five girls. When it is remembered that the school was started in 1920 as a boys' school, with a total enrollment of sixty, it can be understood that changes have taken place and that there is not now any deep-seated prejudice against coeducation here in the capital city of Paraguay. This year there are fifty-three students in the secondary department.

Our faculty, too, has been taking on importance as well as size. In 1920 there were ten on the faculty. This year we have twenty-six. There are thirteen Paraguayans, seven North Americans, one Englishman and one Argentinian. Among our Paraguayan teachers are to be found Prof. Ramón I. Cardoso, the Director-General of Schools in Paraguay, Prof. Julio Frontanilla, the Secretary-General of Schools in Paraguay, and Prof. Gomez Rios, the Inspector-General of Schools in Paraguay. The missionaries working in the school are Mr. and Mrs. Fred Hughes, Mr. and Mrs. Rex Hopper, Miss Mary Irene Orvis, Miss Agnes Fishbach, Mrs. Elliott and myself.

Mr. and Mrs. Lemmon are still on the field finishing the Mary A. Lyons Hall, our girls' dormitory, which we expect to have in operation the first of August. The Lemmons have earned their furlough several times over, but have stayed on to finish this building, which is greatly needed, as is shown by the tendency of the Paraguayan people to send us their girls as well as their boys. When this is finished it will be the first time we have had a really respectable place to use as a girls' dormitory, although we have had girl boarders for several years.

A new boys' dormitory is badly needed. This year we were expecting forty boys as boarders. They came sixty strong and we had to use an extra house. It was in those days that everyone showed how much they were willing to do to accomodate these new students. Plans are now being drawn for a new dormitory.

Just a few days ago we hung the picture of Miss Cynthia Allen in the entrance of the Allen-Stone building. The American Minister, Mr. Post Wheeler and Mrs. Wheeler were present. The newspapers of Asunción made a great deal of this function, showing their appreciation for what the women of North America are doing for the children of Paraguay.

A. E. ELLIOTT.

Asunción, Paraguay.

Receipts for Twelve Months Ending June 30, 1930

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	$381,114.63	$111,479.64*	$16,726.79	$20,161.53*
Sunday Schools	402,549.72	26,547.80*	3,202.44	5,574.55*
Christian Endeavor Societies	12,513.06	1,080.57*		53.08*
Missionary Organizations	618,113.14	4,988.44	3,665.62	5,934.44*
Individuals	42,141.63	19,165.81*	43,968.72	1,517.07*
Bequests	5,177.36	9,182.52*	8,754.80	41,731.88*
Interest (U. C. M. S.)	79,692.68	6,729.26	4,468.33	2,504.62
Interest (Old Societies)	45,827.67	2,209.55*		
Foreign Field Receipts	328,867.46	16,231.90		
Receipts from Old Societies	90,856.50	33,251.39	38,503.25	12,432.53
Home Missionary Institutions	82,275.29	3,703.33*	41.00	41.00
Benevolent Institutions	106,511.60	16,311.63	2,688.48	3,996.84*
Annuities			56,780.91	61,154.32*
WORLD CALL Subscriptions and Advertising	54,093.36	117.59*		
King's Builders	4,057.33	228.93*		
Literature	47,113.30	4,685.24		
Miscellaneous	35,946.84	10,909.96*	4,776.37	8,564.72*
	$2,336,851.57	$102,427.84*	183,576.71	$133,710.28*

Board of Education

Churches	$ 81,352.88	$20,636.01*
Endowment	2,175.05	3,020.28*
	$ 83,527.93	$23,656.29*

*Decrease

Missionary Register

Missionaries Arriving

Miss Mary Kelly, China, Los Angeles, July 28, S. S. "Asama Maru," N. Y. K. Line.

Mr. and Mrs. Percy D. Snipes, Africa, New York, in July.

Miss Jessie M. Trout, Japan, Vancouver B. C., June 21.

Mr. and Mrs. Stanley R. Weaver, Africa, started from Matadi, June 19.

Mrs. C. W. Sorrell, China, Seattle, July 11, S. S. "President Lincoln," Dollar Line.

Mr. and Mrs. Harry C. Saum, starting from India, Aug. 1.

Missionaries Going to Fields

Miss Fanny Carlton, Porto Rico, New York, August 28, S. S. "Coamo," New York and Porto Rico Steamship Co.

Miss Hallie Lemon, Porto Rico, New York, August 28, S. S. "Coamo," New York and Porto Rico Steamship Co.

Miss Laura Lynne Major, China, Seattle, September 10, S. S. "Korea Maru," N. Y. K. Line.

Births

Daughter, to Mr. and Mrs. Normal B. Ward, Buenos Aires, South America, in June.

Son, Fred Marion, to Mr. and Mrs. Fred W. Hughes, Asunción Paraguay, in June.

Deaths

Mrs. G. D. Purdy, formerly of Jamaica, June 24, 1930.

A Twenty-Fifth Anniversary

TWENTY-FIVE years have passed since the establishment of our Alma Mater, the Seigakuin Middle School, which now has about 200 students and almost 600 graduates. We are now expressing our hearty thanks for the great help given by our Mission Board from the earliest stages of our school's history. However when we think over present conditions, both in and out of the school, it is not good for us to do nothing except give thanks verbally.

At this season of the twenty-fifth anniversary meeting we have made up our minds to minister to the development of our school. We do not need a magnificent building for our school at present. It is sufficient to have funds to repair the wear and tear. But we do need a proper amount of funds to carry out our plan, which is to have approximately 600 students as the regular enrollment of the school, beginning by increasing one class from April, 1931, and one class thereafter each year until the five classes are complete.

Of course we can get some funds from our graduates but since about half of them are still in colleges and universities, we will need help.

JUDGE K. KANAZAWA.

Tokyo, Japan. (One of the graduates)

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The Last Page

LOAF, and take your soul with you, the poet admonishes us in this sizzling month of August.

But loafing is an art, known only to a few. The golden secret of it is held by the poets and singers and artists and philosophers. "Once more we catch a glimpse of Socrates, with an eager group about him. The give and take of talk, comradeship through books, the adventures of the laboratory, calm leisure, quiet contemplation, sensitive association with beautiful things, exercise of imagination and insight—" Indeed, for these there is no substitute, no short cut. Yes, go loafing, and take your soul and your mind and your personality with you. Your body will take care of itself.

Camp Life

We are camping tonight at the tourist camp;
Give up a pillow, please
Our weary forms a place to stretch
And room for both our knees.
Many are the backs that are aching tonight,
Waiting for the tour to cease,
Many are the hearts that are longing for their homes,
Where they can sleep in peace.

—*Judge.*

A boy who left the farm and got a job in the city, wrote a letter to his brother back on the farm telling him the joys of city life, in which he said: "Thursday we autoed out to the country club, where we golfed until dark. Then we motored to the beach for the week-end."

The brother wrote back: "Yesterday we buggied to town and baseballed all the afternoon. Then we went to Ned's and pokered until morning. Today we muled out to the cornfield and ge-hawed until sundown. Then we suppered and then piped for a while. After that we stair-cased up to our room and bedsteaded until the clock fived."

Vacations are not always thoroughly satisfying. We blame it on the weather or the people we meet or the hotel or the food.

"I have tried all sorts of happiness and it never lasts," declared a spoiled woman.

"Have you ever tried forgetting yourself for six months?" asked one who stood by.

The habit of charging others with our unhappiness is a deep-seated one. Little Emily ran into the house crying as if her heart would break.

"What's wrong, dear?" asked her mother.

"My dolly—Billy broke it," she sobbed.

"How did he break it, dear?"

"I hit him on the head with it."

It takes a great deal to make many of us happy these days, so much that we think it is our lack of sufficient wealth if we are not "having a whoopee time." Yet money can buy everything but happiness and is a passport into everywhere but heaven. It opens all the doors but love.

Indeed so accustomed is the world becoming to the power of money "to push the button and perform the miracle," that we are in serious danger of being blinded to the real power. The story is told of little Tommy who had been learning the story of the creation for his Sunday school teacher.

"What did God say," she asked, "after he made the heavens and the earth?"

"He said, 'Let there be light,' and he pushed the button."

Remarks Worth Repeating

A godless universe and a soulless man mean eventually a loveless society.—*Rev. Dr. R. W. Sockman.*

The idleness of men who wish to work is the most dangerous surplus that can exist in any country.—*Owen D. Young.*

Major Kingsford-Smith flew the Atlantic in a day and a night, but his flight took ten years of ambition and preparation. Remember that, you snooty young critics of everything in sight.—*The New York Times.*

As usual it was left to Mr. Will Rogers to make the most subtle remark apropos the advent of the Lindbergh baby. He says:

"Round June 22, 1950, here is what will be headlined in the planet Mars morning papers:

"A young man from a place called Earth flew in here yesterday. He had been in the air continuously for two months. He had some letters of introduction from the Chamber of Commerce in a place called Englewood, New Jersey. He asked to have his ship refueled as he is taking off for Venus in the morning."

A Brother of Man

Did you give him a lift? He's a brother of man
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue,
And the smile would have helped him to battle it through.
Did you give him your hand? He was slipping downhill,
And the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the road?
Or did you just let him go on with his load?
Did you help him along? He is human like you.
But the grasp of your hand may have carried him through.
Did you bid him good cheer? Just a word and a smile
Were what he most needed that last weary mile.
Did you know what he bore in that burden of cares
That is every man's load, and that sympathy cheers?
Did you try to find out what he needed from you,
Or did you just leave him to battle it through?
Do you know what it means to be losing the fight
When a lift just in time might set everything right?
Do you know what it means—just the clasp of a hand
When a man's borne all that a man ought to stand?

—*Southern Churchman.*

Avoiding Life's Darkest Moment

"What is the first thing you do when reading WORLD CALL?"

"Look at the list of contributors."

"What's that for?"

"To make sure I've an article in it."